# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

REV. JOHN W. CURTIS, A. M., EDITOR. NEW-YORK, SATURDAY, JUNE 25, 1831. VOL. I.—No. 14.

[For the Churchman.]

Earth, with her thousand voices, praises God.
*Coleridge.*

Ye rivers! that rush
In magnificence on;
Ye fountains that gush
With a free laughing tone—
Lake, streamlet, and ocean,
His goodness attest,
When wild with commotion,
Or tranquil at rest!

Ye torrents! that leap
From a storm-girded Alp,
Where the young thunders sleep,
On its rock-ragged scalp;
In your loud plunge of madness,
His praises accord;
And far hills with gladness,
Shall re-echo their Lord!

Ye mountains! where ages
Have pillowed their head;
Where the dark tempest rages,
Fierce, frequent and dread—
Where the spirit of storm,
In cloud-robes hath trod,—
Where the avalanche forms,
Oh! thunder your God!

Ye fair fields and groves!
Where rich melodies flow,
Where joy revels and roves,
In an Eden below;
Loud hymnings of praise,
And low lispings of bliss,
In your gratitude raise,
For a bright life like this!

Ye fresh flowers of Spring!
Bright, fragrant and young,
Still silently sing
As ye ever have sung!
Though voiceless as fair,
Thy sweet poesy, Earth!
It still breathes to the air,
Its deep gratitude forth!

Ay, all that exists
His praises express,
Who has power as he lists,
To form and to bless!
Let valley and mountain,
Each torrent and sea—
Each river and fountain,
Give praise, Lord, to thee!
B.

## TALES OF REAL LIFE.

———Sure the last end
Of the good man is peace!—How calm his exit!
Night dews fall not more gently to the ground,
Nor weary worn out winds expire so soft.
*Blair's Grave.*

### A REAL "DEATH-BED SCENE."

It is a great mercy in Divine Providence to give his children intimations of their approaching dissolution, and a long illness in some degree prepares survivors to bear their loss.

Among innumerable blessings, this also was granted to ———. Her tenderness for the feelings of her friends did not permit her to mention often this painful subject, but a year previous to her death, when one of her sons was about to leave home, she said, I shall not live to see him again, and several times, in the course of familiar conversation, she would drop a hint that her time was nearly terminated. In the spring of ——, she went into the country, with great reluctance, merely to oblige her friends, saying, I wish to die at *home*—a mercy which was granted in its fullest extent, for at her final scene all her family, with one exception, were present.

Early in the winter her health began to decline, but she continued to discharge her domestic duties, with little interruption, often, indeed, when she appeared totally unequal to their weight, until the evening of ———. And here I will mention a little incident. She would not retire till after coffee had been handed, because, as I verily believe, she did not wish to give the trouble of sending it to her chamber, for though she seldom *spared* herself, no one was ever more unwilling to give trouble to others.

On the afternoon of Sunday, she expressed her regret at a circumstance which for a moment had interrupted the tranquillity of one of her children; said she wished they would learn to command their temper, and that it seemed to her, as if such things happened more especially on *Communion* days: (having perhaps a secret reference to the agency of our spiritual enemy on those occasions, when we would wish to be most devout.) She also expressed her regret, that for three *Communion* Sundays she had been prevented from going to Church.

She frequently asked me to pray by her; often in this manner, as nearly as I can recollect. "Pray with me if it will not tire you, you have so much to do. Pray for resignation and patience. I am afraid I am not patient enough." In the prayer for a sick person this sentence was introduced, "but if thou hast otherwise determined, not our will but thine be done," she repeated with fervor, "not my will." On Wednesday morning, having stated that her hearing was imperfect, I put my mouth near her ear, and used those affecting petitions in the Litany—the first eight. At this time she had a violent cramp. The whole scene produced in me a suppression of speech. She looked calmly and said mildly, "you are overcome, you had better take a glass of wine." I felt the greatest anxiety that she might be allowed some little time to trim her lamp, and to afford me an opportunity for spiritual conversation. How had I neglected such opportunities! But God is good, and this privilege was granted me. This day prayers were offered in her behalf at Church, by her particular request—thus, "you are going to Church, remember me."

In the evening her cramp was removed and it never returned with much violence, but her cough was very troublesome, and her restlessness extreme.

She talked of death as near; expressed resignation, but with some symptoms of apprehension. "I hope, but I am not too sure," is the only expression remembered.

Being reminded that she had children in the other world whom she might expect to see, she said, "Ah! poor things, they were very young. Yes, I often think of that paper, in the *Christian Monitor*, on the reunion with our friends. It is very comforting." Her husband was much overcome. With the utmost composure she said, "I suppose he has had his usual attack, and it was not attended to now I am sick. He had better go to bed. Attend to your father, and leave me. I am sure he will never be happy without me, and if it should please God to take us both"—— This last thought seemed somewhat pleasant, but she checked it, and turned the conversation.

On Thursday and Friday, in the forenoon, she was very drowsy, and the few observations she dropped of a religious nature were general, expressive, however, of calm acquiescence in the divine will.

In the evening of Friday, prayers were offered at her bed-side, taken from the Office of Visitation, or from the Liturgy. It was proposed that she should embrace an early opportunity to partake of the Lord's Supper. "Do you think it necessary?" The Minister said no, but it will give you comfort, and added, you have never been at that table with your husband, and it will be pleasant for you to be there together.

On Saturday she was much revived, and it seemed as if Providence had given her this time to set her house in order, to satisfy her friends of her Christian hopes, and to lay the foundation by the use of his appointed means, of that peace in death which she evinced. So precious a season was not to be lost. After various conversations of a general, but very satisfactory and delightful nature, unfortunately not now distinctly remembered, the subject of the Communion was introduced. With earnestness she said, "I wish you would give me the sacrament." When? "Immediately," was the reply.

When every thing had been arranged, a particular friend called. Intent on the duty before her, she requested that he would be asked to sit down stairs, and the Holy Supper was administered to her—several relatives and her servant uniting. Before we commenced she was reminded of having said that she never expected again to be permitted to commune, and she seemed pleased with the thought that she had been so agreeably disappointed. On her behalf it was prayed "for that peace which passeth all understanding." We sung the hymn "Welcome sweet day of rest," &c. The whole scene was impressive and delightful. She now invited her friend up stairs, and stated to him that she had been disappointed of several public Communions, and had embraced the opportunity now afforded her. She then adverted with approbation to the custom of private Communion, permitted by the Protestant Episcopal Church.

The service, though long, did not fatigue her, and I mention this as a divine mercy, for a few days previously her body was unable to such an effort.

On Sunday she urged her friends to go to Church. "Why should all stay on my account."

On Monday she conversed very pleasantly. Being reminded that Christ was engaged in intercession for her, she replied, "Yes, I know it." The succor of angels was mentioned, and the Collect for St. Michael's day used, and the thought seemed agreeable to her.

On Tuesday, she lay in an easy quiet state, "tarrying the Lord's leisure," as a lamb.*

In mercy, her hearing was so far recovered that she could conveniently join in prayer. On the afternoon of Wednesday she suffered much, and in the night the disease was at its height. To the body this was the hour of darkness. "Oh, how hard it is to die," would she say, as she tossed and panted.

Summoning some energy, she now sat up and called for her children. "My dear children, I shall see you all—when you write to——,† tell him I hope to see him in heaven. M——, tell your aunt H——, I hope to see her in heaven." Turning to her sister, "B——, I shall see poor P——."

Let me here stop to ask whether this confidence of reunion, which the pious often have in the hour of death, is not some evidence that the pleasing hope is well-founded. The children wept, and disturbed her serenity. She said, with some quickness, "My children, do you not wish to see me happy?" One replied, "Yes, we rejoice at it." After some interval she said, "Where is ———?" He came in, "I am particularly uneasy about you. 'Remember your Creator in the days of your youth.' Remember the words of your dying mother." These and some other remarks not distinctly remembered, and therefore not noted, were spoken with much emphasis. It was suggested to her that some advice to her children would now be impressive. She replied, "Let them go to their Bible." To the elder she said, "Take care of the younger children." Exhausted she lay down, and we, anticipating a speedy removal, used the commendatory prayer in the Common Prayer Book for a person at the point of departure.

The idea of their maintenance through life now seemed to come across her mind. She said, "My father's children have never wanted." "Never saw I the righteous forsaken or his seed begging their bread." About bed-time, we were going down stairs, she said, "why not have the prayers *here*?" The family assembled in the chamber. Being asked to choose a chapter, she proposed that in which our Saviour said, "Father, into thine hands I commend my spirit." The twenty-third chapter of Luke, from the 27th to the 47th or the 50th verse was read, and also that most comfortable address of our Lord, John, fourteenth chapter. Under the impression, that perhaps death was a painful thought, a friend said, "others have been as low as you, perhaps you are not near death." "Ah," she replied, "that gives me pain, that I have deceived myself." "But are you not willing to live, if God please. He may spare you for usefulness." "Well, if *he* choose." "You are willing God should choose for you?" "Yes." There were several intimations given by her of a desire to depart, but the precise words are not now recollected.

"Are you not a little better now?" "Never better in this world," was her reply. "You have been several times very ill, and God has been pleased to raise you." "Yes, indeed, I have had several severe bouts, and God has been very merciful."

Through the night, never engrossed by her own situation, she would often urge her friends to go to bed; and when some retired at four, and returned about day-light, she said, "why do you rise so soon?" Let me ask if relative affection continues to the *last pulsation* of the heart? Shall we not carry it to the other world, and will not the Father of mercies permit his children to indulge it, perhaps by a glimpse of what is doing by our friends on earth, or by the well-founded hope of being again associated with them under happier circumstances?

On Thursday morning, by her wish, family prayers were held in her chamber; and Isaiah xliii. and xliv. the first eight verses were read.

About half past ten, the physician declared her end very near, a few minutes only off. To the clergyman she said, "I tell you, that if you will give me the sacrament now, I will take it." "Are you not too weak?" She said, "No." To the same inquiry on a former occasion, she replied—"What, too weak to pray?" Mrs. —— observed, her wish should be gratified, even if she should die during the service. Some friends suggested that it should be curtailed; but she said nothing of the kind; and when it was proposed to omit the hymn, merely assented. At this moment, two intimate friends arrived, and they, with several of the family, united in the ordinance.

She was reminded of, and seemed pleased with that declaration of our Lord, "I will drink no more of the fruit of the vine, till that day when I drink it new with you in my Father's kingdom." The portion of Scripture, 1 Peter i. 3. to the end of 13th verse, suggested by an old friend, as appropriate, was read to her, and she gave the delightful truths the attention they merited.

To Mr. ———, she said, with great vivacity, "Well, you are come to see the last of your old friend;" and to ———, "Well, sir, I shall see you in heaven." To the minister, she said, "Good-bye. I thank you for all your prayers and intercessions." To her eldest daughter, she said, "Take this ring."

Several ejaculations were repeated for her to follow. This, by request, she repeated with the eloquence of dying lips: "Lord, thou knowest all things, thou knowest that I love thee." The four invocations, at the beginning of the Litany, were repeated in her ears, and she whispered them, raising her voice at the words, "miserable sinner."

When she seemed merely waiting for death, she was asked, "what promise gives you comfort now?" Instantly she replied, without any preface, "I will never leave thee nor forsake *thee*." "To what passage of Scripture would you direct us for that comfort?" With the same decision she answered, "Trust in the Lord."

During her sickness, she took great pleasure in repeating part of Watts' hymn, "Naked as from the earth we came," founded on that passage of Job i. 22, and perhaps a more appropriate hymn for her own support, and as a legacy of comfort, as it has proved to her friends, could not have been chosen. The hymn "Come, Holy Spirit," was also referred to by her. Some of her last words were taken from those two hymns, thus correctly blended:

"Hosannas languish on our tongues,
And every murmur dies."

To relieve the tediousness of sickness, and to comfort at that season, and more particularly in the dying hour, it certainly is advisable to commit to memory, hymns, prayers, and Scripture passages. The Psalms would, in this view, be very appropriate. Her last words are not recollected, but it is certain, that when she ceased to talk to man, she conversed with God. Mutterings of prayer, such as "for Jesus' sake," "miserable sinner," were often heard.

At ten minutes before five, in the afternoon of ——, she shut her eyes, gasped, and passed from our hands, as we hope, into those of her best friend. The death was peaceful, tranquil, and, as we hope, triumphant. At the last breath, her husband said, "God's will be done;" and her son responded, "Amen."

An affectionate wife, a good mother—tender, pious, useful in her example and conduct, "the Lord gave." And "He hath taken her away," under circumstances of great mercy. By repeated warnings, by giving her the consolations of religion, by enabling her to speak comfortably to those she was to leave, on the subject of preparation; by permitting us to be present at the final scene; and above all, by giving her a holy, happy death; He who tempers the wind to the shorn lamb, hath greatly moderated our sorrow. Indeed, in the prospect of her happy exchange, there are seasons in which some of us have known what it is "to rejoice in tribulation."

To the Lord we have committed *her*, as into the hands of a faithful Creator and merciful Redeemer. And while we weep for our own loss, let us pray and labor that it may be sanctified to us, and made great gain. How will it increase the mercy mingled with our cup, should this affliction prove the means of general conversion. Let us think again and again of her dying injunctions, "Remember thy Creator in the days of thy youth." "Trust in the Lord." "He will never leave thee nor forsake thee." "Let them go to their Bible." And let us remember, it is God who hath said, "my son, forsake not the law of thy mother."

### THE LITURGY.

I had often wished to portray, in some imaginary scene, the excellence, power, and beauty of our Liturgy, until unexpectedly a witness of the incident I am now about to relate. I then felt that nature and real events can sometimes surpass in thrilling interest the most lively sketches of fancy. In travelling through one of the most delightful and picturesque regions in New England, a tract of country in the valley of the Connecticut, which, in its richly cultivated hill and vale, its neat and beautiful villages, and its deep and majestic woods, is surpassed by few in America, I suddenly found myself at the close of a clear summer day in a spot well worthy a painter's skilful delineation; a ravine formed by the graceful slope of verdant and fertile hills, as their bases united in a flourishing farm beneath; the refreshing shade of the woods, which crowned their summits, invited to rest the weary traveller. The sun had set, and his parting beams were just gilding the upper foilage as they glided smilingly away. The river below having swollen to a degree which rendered the road quite dangerous, if not impassable, I was compelled to trespass upon the hospitality of the tenants of a neat, though humble dwelling, which ornamented the farm above mentioned. The master of the establishment kindly offered me a night's shelter, and conducted me to his family, consisting of a wife and aged parents. On entering, I perceived from the arrangements made, that some unusual event was expected that evening to occur, and soon learned that divine service was to be performed, for the benefit of the aged occupants, who, from the pressure of infirmity and their distance from public worship, had not, for years, been favored with the ministrations of the Gospel. Seats were placed around the room with scrupulous order and neatness, and on a stand in one corner was a quarto Bible, a Prayer Book, and candles. Next, in two huge old-fashioned arm chairs, sat the venerable pair, who, supposing me the clergyman they expected, arose and welcomed me with a cordiality which I could not but envy the worthy divine. They were, however, immediately undeceived by his appearance, while I was politely invited to a seat. The labors of the day and of the week were over. The neighboring farmers with their families were assembled. The hour was twilight. A deep, impressive silence prevailed, unbroken, except by the low, occasional chirping of an insect, and the stirring of the vine leaves around the windows as the night breeze played among them, while the breath of prayer arose from each pious bosom, a mete and reasonable sacrifice to the King of kings.

The whole scene conspired to soften and tranquillize the feelings, and elevate the soul far above the pains and perplexities, the pleasures and prospects, the hopes and anxieties of this fleeting life, and to "draw up the mind to high and heavenly things." "I will arise and go to my Father," broke the delightful stillness. Never did those words so thrill my very heart! They seemed like a gush of low, sweet music, and my whole soul went out in that plantive breathing. The exhortation which followed was heard with meek and fixed attention. Seldom had these worthy people an opportunity of uniting in "common prayer and supplication," and their interest and delight was well expressed in the fervency of their tones, their cordial and animated responses, which told that every word they uttered was "from the heart." The fifth chapter of the second of Corinthians, beginning, "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens," was read for the "Lesson," and the quiet and expressive listening of the aged people betokened, unequivocally, their application of those sacred and beautiful words to themselves. After divine service, they were requested to name some passage which should form the subject of the evening's observations, and the venerable matron proposed that it should be the reply of Jacob to Pharaoh, (who inquired "How old art thou?") *The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.* The minister remarked at some length on the evils attending this life, on its brevity and uncertainty, and the unsatisfying nature of its pleasures, wealth, and honors—on the certainty of death, judgment, and eternity, and the necessity of immediate preparation for another existence. The tears which coursed their way down the cheeks of some of the audience, and the breathless attention of others, evinced that the appeal of truth had sunk deeply and powerfully into their hearts. A few collects and the benediction concluded the evening's employment, and the little assembly slowly and reverently retired. A few waited a short time for the rising of the moon, as they were to return in a boat. Soon the broad disk of the queen of night was seen towering from behind the surrounding hills, bringing them out into bold and beautiful relief, shedding her mellow radiance over tree and shrub, and field and cottage, casting her shining beams athwart the neighboring stream, and lighting the homeward path of the devout worshippers. Soon the plashing of their oars and the last tones of their melodious voices, as they chanted their vesper hymn, gradually died upon the ear and faded in the distance.—Theirs was no cold and heartless piety, if such there be, but a deep and permanent principle, a glowing and lively affection, chastened in its outpourings by the holy limits of a sublime and scriptural Liturgy, and at the same time sustained and fed by its pure and soul-strengthening language. Their deportment was not the formal, demure, and jesuitical manner which sometimes passes for superior sanctity, nor the careless indifference of the gay and fashionable, but it was meek, earnest, single-hearted, unostentatious devotion, filling the soul, and purifying and preparing it for heaven.

It is no strange or uncommon event I have related—no remarkable incident, but such an one as often occurs in the retirement and obscurity of rural life. He who has been fed with mental stimulants and pants for extraordinary excitement will look in vain for matter to interest him in the simple, unvarnished relation of fact; but the ordinary operations of the Holy Spirit accompanying the ordinary means of grace should not be despised. To such we should always repair if we would be blessed with divine assistance; for we have no *promise* that it shall be secured in any other way than in the use of appointed means. We may be roused and excited through other sources, but we have no *proof*, no *assurance* that such feelings are the genuine influences of the Holy Spirit; for no blessing is promised to him "who entereth not by the door of the sheep-fold, but climbeth up some other way."—*Episcopal Watchman.*

## THE MINISTRY.

[Selected for the Churchman.]

### FAITHFUL PREACHING.

It is a prevailing practice among Christian preachers, of separating their hearers in their discourses, into two broad classes, which can only be described, virtually, as the Christians of the flock and the unchristianized. The more we think on this unhappy mode of address, the more profoundly we are convinced of its pernicious operation. It is true that every congregation consists of persons, of whom some will eventually be placed on the right hand of their Saviour, and the others on the left. It is equally true that, of every set of young persons, under education for their various duties in this world, some will turn out well, and others will turn out ill. But what should we think of an instructer of youth who on all occasions, should address his pupils as if, at the moment of his speaking to them, they were divided into two sets, in one of which were to be placed those who were profiting by their course of discipline, while the other was occupied by incorrigible young varlets, who seemed to be lost to all sense of duty, and whose future characters and fortunes appeared to be well nigh desperate? Could a method be imagined more admirably adapted to harden the idle and abandoned in their evil habits, to deprive them of all respect for themselves, and to engender in them a feeling of bitter alienation against all their steadier and more worthy companions? Would it be possible, by any means, more effectually to sow the seeds of ungenerous dissension and mutual suspicion? And if so, why should a similar process be applied to human beings who are under education for eternity? Why should persons who are attending on the means of grace be encouraged to occupy themselves in drawing a line which is to separate those who are within the saving influences of divine mercy, from those who are still without that hallowed boundary? Is it not obvious that such a representation is neither more nor less than an invitation to the censorious to riot like the Pharisee, in the wantonness of cold-hearted and self-righteous pride? Can it be conceived that a preacher should dwell upon such an imaginary division among his people, without giving rise among them, to a sort of secret process of reciprocal excommunication, with all its abominable consequences,—jealousy uncharitableness, and mutual alienation of heart? Only let us consider the indefinite variety of character and condition exemplified, at any given time, in any given collections of individuals. Let us remember that in all congregations there are some ripe in Christian grace; others whose hearts are, to all appearance, untouched by the powers of the world to come; and that, between these two classes, there may be gradations, which language can scarcely describe, or imagination give shape to. On the one side, then, what false confidence, and elation of spirit,—and, on the other, what confusion, what dismay, what despondency, may be produced by a potent preacher, who declares that the classification of these varieties is but two-fold,—that there stand before him either men who are Christians, or men who are not,—that the shadow of death is hanging over one part of his hearers, while the rest are walking in the marvellous light of God! We are no advocates for those treacherous or careless ministers who 'prophecy smooth things,' and say, 'Peace, peace, when there is no peace.' At *their peril*, the ruin which hovers over impenitent transgression must be *broadly* and *faithfully* revealed. But this statement once made, the application of it should be left to the conscience of each individual in the multitude. The preacher may, indeed, exhibit his knowledge of the human heart, by so framing his statements that they shall come home to each individual conscience, and not suffer one of his hearers to escape in the crowd. But there can be neither skill, nor humanity, in the coarse expedient, which pampers the spiritual pride of one portion,—sometimes, perhaps, the least worthy portion—of their audience, while it consigns the remainder to terror and dejection, or, peradventure, hardens them in rebellion and impenitence. To preachers, who are in the habit of thus *unchristianizing* a portion of their congregations, we heartily recommend the following sentences of Baxter, the fruits of his mellower age, and more mature experience, "I am not too narrow in my principles of Church communion, as I once was. I more plainly perceive the difference between the Church, as congregate and visible, and as regenerate and mystical; and between sincerity and profession; and that a credible profession is proof sufficient of a man's title to Church admission; and that the profession is credible, *in foro Ecclesiæ*, which is not disproved. I am not for narrowing the Church more than Christ himself alloweth us; nor for robbing him of any of his flock." We hold that the spirit of this passage, if not the exact letter, would be a powerful corrective of that *excommunicating* temper, which dictates to some preachers the virtual separation of their people into two sorts, those who do, and those who do not, belong to the flock of Christ. "A credible profession," and an attendance on the means of grace, entitle all the members of a congregation to be addressed as Christians; and the only *separation* that should ever be alluded to is, the separation between those *Christians* who may be walking worthily of their vocation, and those who may not.—*British Critic.*

On attending Church.—The following is an extract of a letter written by the celebrated Dr. Franklin, to his daughter, Mrs. Richard Bache, dated November, 1764. The letter was published in the London Monthly Magazine and Review, for August, 1825.

"Go constantly to church, whoever preaches. The act of devotion in the Common Prayer-Book is your principal business there; and, if properly attended to, will do more towards amending the heart, than sermons generally can do. For they were composed by men of much greater piety and wisdom than our common composers of sermons can pretend to be; and therefore I wish that you would never miss the prayer days; yet I do not mean that you should despise sermons, even of the preachers you dislike; for the discourse is often much better than the man, as sweet and clear waters come through very dirty earth. I am the more particular on this head, as you seemed to express a little before I came away, some inclination to leave our church, which I would not have you do."

Archbishop Laud.—King James I. being apt to talk to his courtiers in the time of divine service, Bishop Laud, one Sunday, when he knew his majesty was in good humor, made a full stop in his sermon, as often as he perceived the King in discourse. His majesty asking him, after service, the occasion of it, the Bishop told him, *He could not think it consistent with good manners to interrupt his majesty's conversation. Then, good faith,* said the King, *I'll be even with you—I'll ne mair interrupt your Lordship's sermon.*

"Formosi pecoris custos!—
. . . . Formosior ipse."

There is so much beauty and point in the following anecdote, that we are induced to transcribe it.

When the archbishopric of Paris was erected into a peerage, the noble dames of the city waited on their spiritual father, to offer him their congratulations. Francis de Harlai, one of the handsomest men of his day, was archbishop at the time.—"My lord," said the accomplished Duchess de Bouillon, "the flock comes to express to their shepherd the joy they feel that his crook has been honored with a coronet." The archbishop, looking at his fair visiters, said to one of the gentlemen in attendance, *Formosi pecoris custos!—Formosior ipse*, immediately replied Madame de Bouillon to her companions, concluding the verse which Harlai had begun.—*Journal of Law.*

[For the Churchman.]

"This do in remembrance of me."

Remember thee! Jesus, thy love,
Shall all my best affections move:
Ah! shalt thou grant so much to me,
Nor I with love, remember thee?

When hopeless, helpless, once I lay,
Nor could repent, nor dared to pray,
Thy presence bade my sorrows flee;
Lord shall I not remember thee;

I saw thy hands in crimson dyed!
I saw thee point thy wounded side!
I heard thee say, 'twas done for me!
Lord shall I not remember thee?

Remember thee! dear Jesus ne'er
Shall memory lose her influence here;
Thy Cross shall cheer my drooping eye,
And hope conduct to yonder sky.

And Oh! on that tremendous day
When this frail world shall pass away;
Jesus, may this my rapture be,
That thou wilt then remember me!

Then will I join the seraph band,
And strike my harp with joyous hand!
The song shall all be full of thee,
Jesus, the Lamb that died for me.
Zion.

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* See Psalm 131-2.

† The absent child.

[For the Churchman.]

### EARLY FRIENDS.

Oh, there 's nothing in life's memories so wild, so warm, so true,
As the twilight thoughts that o'er us steal of those whom once we knew;
And the thoughts that come in twilight hours, call forth our sweetest tears,
For we seem with memory's eye to see the friends of earlier years.

Where are they? To the silent grave they one by one have fled—
The young, the beautiful, the brave, are numbered with the dead;
And now in this still twilight hour, that gentle band I see,
Forth from the grave they gathering come, at the voice of memory.

A brother's form comes stealing on, a sister's voice I hear,
And brilliant eyes, and softer ones, bedewed with pity's tear;
And fancy paints them all so well, and makes the vision seem
So much like truth, I weep to find 'tis but a waking dream.

Oh, sweet it is to trace the hours we've spent with those we love—
And sweet the hope to us that 's given of meeting them above;
For there 's nothing in life's memories to soothe the heart that tends,
Like the twilight thoughts that o'er us steal, recalling early friends.
M.

[For the Churchman.]

Mr. Editor,—The late appeals that have been made to the Episcopalians of this city, in behalf of the Heathen Indians at Green Bay, have not, as yet, resulted as favorably towards strengthening our infant mission at that station, as could have been reasonably expected. It is true that the demands upon Episcopalians are great, but they are only expected to contribute in proportion to their means; and in furtherance of missionary objects those means ought to be applied. The missionary spirit first infused by divine mercy in the hearts of the humble fishermen of Galilee, was the same spirit that planted the Church of the living God in this quarter of the globe.

With heartfelt gratitude for the blessings thus derived, Episcopalians should ever remember the fostering care of the primitive missionaries of our beloved Church; and when enjoying the blessed comfort of communion with their Creator and Saviour within its hallowed walls, let them *then* remember that, but for that missionary spirit—which they are bound to perpetuate—they would possibly have been little better off in a spiritual sense than the poor Indians whom our progenitors dispossessed of their birthright and hunted like beasts of prey into the fastnesses of the forest.

In these auspicious days, when a new spirit seems to animate the minds of men throughout the world, urging them to struggle for that liberty which they know to be their birthright—when the upholders of slavery can no longer plead the evil being entailed upon them by their forefathers, as a reason for perpetuating it—can *we*, the professed followers of Christ, pretend to excuse ourselves from planting His Church among our Indian brethren because they are ignorant, and are strangers to its holy joys? *No;* viewing them as we must, "sitting in the valley of the shadow of death," that very circumstance should stimulate us to make immediate reparation for what we have so long and so culpably neglected: besides, a pledge has been given by our revered bishop to sustain the establishment at Green Bay, and this can only be made good by a little of our worldly substance being given with a cheerful heart and with the prayerful hope of its being instrumental in leading many a soul to the fruition of that bliss to which we are all looking forward. Under the impulse of these sentiments, Mr. Editor, the following lines were written: they set forth in plain language the feelings of a heart grieved for the miserable condition of our Indian brethren and solicitous to contribute its humble mite towards their temporal, and more particularly their eternal interests. O! may the blessed influence of Christian worship actuate us unitedly to aid in spreading the Gospel, and in obtaining for souls that "peace which passeth all understanding."

### THE INDIANS OF THE FAR WEST.

'Tis a sound from the West that reaches my ear,
The voice of the Indian distinctly I hear;
Ah! sad are the murmurs and deep are the moans,
The night wailings of sorrow and misery's groans,
Entail'd on the sons of the forest by those
Who deny them the fountain whence charity flows;
Who withhold the sweet hope religion imparts,
Nor think of the wants of their desolate hearts;
Heedless alike of that voice from above,
Breathing o'er earth the mild spirit of love;
Thus urging the Christian to tell of that grace,
Revealing the path to a Saviour's embrace;
To send forth the tidings, e'en to the 'far West,'
And tell the poor Indian how he may be blest;
How a Lamb has been offer'd, a Lamb has been slain,
To appease divine wrath—nor offer'd in vain;
How the blood of this Lamb, the blood which was shed,
Is that blood which hath power to ransom the dead,
And that sprinkled with this, the living may see
The glory of Him who was nailed to the tree.
Awake, Christians, awake, no longer delay,
To teach the poor Indian his homage to pay
To that God who of old his Prophets did send,
The lost sheep of Israel to guide and befriend;
And last of all sent his own Lamb, his own Son,
That man from the bondage of sin might be won.
The path they mark'd out is the path to be trod,
The only sure path to the mansions of God;
And blessed are they who, a place to secure,
Lead on the blind Indian his God to adore.
Basil.

## BRIEF REMARKER.

[For the Churchman.]

To the Editor—Sir—M. L. has again been heard in reply. In relation to the matter in controversy with him, I conceive it useless to adduce further arguments in support of my position. The fact that there *are* abuses in the manner of conducting the music of the sanctuary, is conceded—it can neither be denied nor evaded. Now the plain question to be answered is nothing more nor less than this, whose province is it to corect these abuses? Can it be answered in a more direct and decisive manner, than in the language of the Church, whose declarations on such subjects as these, all are bound to acknowledge as positive and correct? In my former communications I inserted this answer, but its repetition here will not be inappropriate. "*It shall be his duty,*" (*the Minister's*) "*to suppress all light and unseemly music, and all indecency and irreverence in the performance, by which vain and ungodly persons profane the service of the sanctuary.*" Can any thing be more explicit and decisive on this point? Has M. L. adduced *one* reason to show, why this duty ought not to be performed by those on whom it is enjoined? Has he not, on the contrary, cautiously avoided alluding to this *principal* burden of my complaint, and grounded his whole argument in defence of the clergy, merely in relation to the neglect of the people in not *joining* in the musical services of the temple. I am not the apologist of the laity in regard to *this* matter. I never stood forth as their champion, nor do I now. But while alluding to this subject, may I not inquire into one of the probable *causes* of the neglect with which they stand charged? In my mind, one great reason is, that the style of singing is so much above the comprehension and attainment of ordinary congregations, that it has by degrees discouraged most of them from attempting to bear any part in that portion of the worship of the Church. I speak this from actual observation and *personal* experience. For years I was deprived of the pleasure of joining in this beautiful method of expressing the gratitude and joy of a Christian's heart, merely because my musical attainments were not of that order that would allow me, without appearing singular and conspicuous, and interrupting the harmony of the music, to give vent to the joyful, though unskilled, language of the heart. My sanctuary privileges being now enjoyed in another congregation, where ever an almost united voice is heard in rendering ascriptions of praise in the "singing of psalms and hymns and spiritual songs, making melody in the *heart* unto the Lord," I feel the contrast forcibly, and wish others of my Christian brethren to be so situated in relation to these privileges, as to experience with me an equal degree of the holy pleasure and joy. Nor am I singular in the expression of this wish. In the view I have taken of this subject, I have the satisfaction to know that I am sustained by a large number of my fellow Churchmen. They with me have long beheld with regret, the evil of which I have written, and with me they desire to witness a deep and salutary change. And may we not hope, Mr. Editor, that this change will soon be effected? Ought there not to be some deference paid to the wishes of even a small number of our people, even admitting that their wishes may be founded in an erroneous view of the subject, when yielding to them no injury can possibly arise? Will not the clergy then boldly step forward in this work, and show to the Church, and to the world, that *they* also are not indifferent to the manner in which the services of God's house are conducted? Let them but give the signal of reform, and then bear witness how zealously, and in what numbers will they be aided in this cause by the laity of their charge. If, after every exertion having been made by the clergy to effect a better state of things in the Church, the laity do not then come forward and tender to their pastors a hearty co-operation, in this labor of reformation, then I will candidly admit, that they will not only be chargeable with a *part* but the *whole* of the imputed censure. Until this order of events does take place—until the clergy make the *attempt* to reform that which calls so loudly for reformation, you must really allow me the liberty of believing and expressing my belief, that the clergy, as they only have the power to correct the evil, they only can be chargeable with censure.

I must not leave this subject, Mr. Editor, without expressing the hope that neither you nor your readers will for a moment imagine, that in this discussion, I have taken pleasure in fastening upon the clergy the charge of negligence in the discharge of any known duty, or indifference to its faithful performance. Far from it, my great object has been in calling the attention of the public to this subject, to ascertain whose duty it is to attend to these things, and then having ascertained this, to direct the view to it in such a manner, as to ensure the required correction. It affords me far greater plesaure, to praise than to censure—and especially when the subjects of that censure and that praise, are the accredited ambassadors of God. Bearing continually a message from the court of Heaven, any disrespect or indignity offered to them on account of the office they sustain, is in effect offered to Him who sent them.

I close this article, and I trust a discussion of this subject in the form of a *controversy*, with the remark, that I hope the observations offered will be well considered, will have allotted them their due weight and importance, and finally tend to a proper regulation of the matter in question. If they shall have drawn the notice of the public, and be eventually even the remote cause of a correction of the evil complained of, I shall rest content with my exertions, and feel assured that they have not been altogether in vain.

Still Yours,

C. M. A.

The following sweet and touching lines were written by the Hon. George Tucker, of Virginia, on his being solicited, to know why he had ceased to court the Poetic Muse!—They are full of feeling, simplicity, and truth, and cannot but find their way to the heart. In them we discover an elevation of spirit that can look back on the changes of time with a dignified complacency unmingled with regret, and a lively Christian hope, which points to the future, and anticipates the joys of heaven; it was not from the rich treasures of his highly cultivated mind that this venerable man derived this desirable temper, but from a study and observance of the mild and benevolent injunctions of the "Father of Peace." Such a state of mind, alone, is happiness; to all it is desirable, and, happily, to all attainable.

Days of my youth! ye have glided away;
Hairs of my youth! ye are frosted and gray;
Eyes of my youth! your keen sight is no more;
Cheeks of my youth! ye are furrow'd all o'er;
Strength of my youth! all your vigor is gone;
Thoughts of my youth! your gay visions are flown:
Days of my youth! I wish not your recall;
Hairs of my youth! I'm content you should fall;
Eyes of my youth! ye much evil have seen;
Cheeks of my youth! bath'd in tears have ye been;
Thoughts of my youth! ye have led me astray;
Strength of my youth! why lament your decay?
Days of my age! ye will shortly be past;
Pains of my age! yet a while ye can last;
Joys of my age! in true wisdom delight;
Eyes of my age! be Religion your light;
Thoughts of my age! dread ye not the cold sod;
Hopes of my age! be fix'd on your God!

## THE CHURCHMAN.

SATURDAY, JUNE 25, 1831.

Proposed Visitation of Bishop Onderdonk in July.—Sunday, July 10, Albany, St. Peter's A. M., St. Paul's P. M.; 11, Troy, St. Paul's A. M., St. John's P. M.; 12, Lansingburgh, A. M., Waterford, P. M.; 13, Mechanicsville; 14, Stillwater; 15, Charlton; 16, West Charlton; Sunday, 17, Ballston Spa; 18, Milton; 19, Saratoga Springs; 20, Sandy Hill; 21, Granville; 22, Hampton; Sunday, 24, Ticonderoga; Wednesday, 27, and Thursday, 28, Plattsburgh. After which, the Bishop will proceed to the west, by a route to be hereafter designated.

British and Foreign Bible Society.—We present to our readers, below, an extract from the summary notice furnished, of the doings of the British and Foreign Bible Society, at its late anniversary, in May. Of the peculiar circumstances which led to the proposition to require a belief in the Trinity, as a condition of membership, we know nothing; but the violent opposition, and, to use the language of our extract, "stormy and disgraceful discussion" to which it gave rise, have but served to confirm us in the opinion we entertain, of the utter hopelessness of any attempt to derive any *permanent* benefit from the establishment of religious societies, founded on the basis of an amalgamation of different denominations. Indeed, we cannot but think, that such amalgamations involve a palpable inconsistency. If it be true, as is sometimes said, that there is really no difference among various religious denominations, then it conclusively follows, that some of them are guilty of *schism*, in keeping alive a separation, when there is, in truth, no difference:—and if there be, in truth, a difference of sentiment, it is idle to expect agreement. It is no answer to say, that there may be consentient opinions on *one* point, though it may not exist on all: as long as Christian truth consists of points, which form a *connected* series, one point will hang upon another, so that the surrender of any one will, if followed out, lead to the surrender of all. Besides, we cannot understand on what principle any Christian man can consent, for the sake of peace, or any thing else, to associate himself with any community, which, by its very constitution, requires that *any*, even the slightest portion, of God's truth should be surrendered entirely, or even temporarily kept out of view.

It is a fact which speaks volumes concerning the very society named at the head of our remarks, that it *never opens its meetings with prayer*, because composed of various denominations. Here is a religious society engaged in furthering the cause of God, which yet, *on principle*, is obliged to decline asking God's blessing on its efforts. We are no enemies to the diffusion of the Scriptures, nor to any other good work; but we are persuaded that it would promote the cause of piety and peace, would every denomination manage its own concerns alone, and diffuse its own opinions of truth, without any effort at amalgamation.

To our extract, we subjoin a passage or two from a letter written by a very pious and intelligent layman, known to more than one member of our communion in this country. The writer is one whose labors for the diffusion of the truth, both in England and abroad, are well known; and he has hitherto, in some instances, (particularly in that of the British and Foreign Bible Society,) endeavored to co-operate with other denominations in the religious enterprises of the present day. Such opinions, coming from such a man, we think are entitled to respectful consideration.

"The report having adverted to the constitution of the Society, and to the necessity of preserving its principles entire, after the Rev. Drs. Dealtry and Bennett had addressed the meeting at some length, in support of the resolution that the report be adopted, Captain Gordon rose, and addressed the meeting in a very long speech, repeatedly interrupted by hisses, applause, and uproar; and contended that no person should be a member of the Society, or sit on the committee, who did not believe in the Trinity; and concluded by moving an amendment to that effect. The Rev. Rowland Hill replied amidst great applause to Captain Gordon. He alluded to the noise and confusion of the meeting, and said that infidels would have a great triumph over them, on account of such proceedings. He did not care who gave him the Bible, he would only ask what *kind* of a Bible it was. The Rev. Lundy Foot advocated the exclusion of Unitarians and Arians, from all office in the Society. The Rev. J. Burnett, and Sir L. Shadwell, the Vice-Chancellor, protested against the amendment, in warm language. The Hon. and Rev. B. Noel seconded Captain Gordon's amendment in a long speech, which was received with great impatience; and he was followed on the same side by Mr. W. Phillips. Lord Lifford advised that the amendments should be withdrawn. Mr. H. Hughes, M. P., and Mr. Luke Howard, of Ackworth, also opposed the amendments amidst great confusion. The latter gentleman, who is a trustee of the Society, said, "The moment you establish a test, I leave you." On the amendment's being put, it was negatived by a large majority. The other business of the Society was then transacted, and the meeting broke up after a stormy and disgraceful discussion."

[Extract of a letter from a gentleman in England to his friend in this country.]

"You will see the account of the proceedings of the Bible Society on the 4th inst. I was present to raise my hand against the most unnatural and pernicious alliance with the Socinians, and, as the event proved, to share the grief of witnessing the sacrifice of the question at the shrine of expediency—that usurping principle, which, however disclaimed by those who cling to its requirements, is really supplanting, I fear, the very foundation of the Church at large.

"This condition of things is leading many of our most pious men to adopt the course you have so long and strenuously maintained, of attaching themselves in a closer and more distinctive manner to the Church of England, as the true pillar of the faith, and only consistent exhibition of the truth in these days."

### SERMON AT ST. PAUL'S—GENERAL SUNDAY SCHOOL UNION.

Our readers will observe in our present number, a notice of a Sermon to be preached, and collection made in St. Paul's Chapel, on Sunday evening next, for the benefit of the *Stereotype Fund* of the *General Protestant Episcopal Sunday School Union*, and for the purpose of illustrating the general objects of this institution. One of our objects in calling the attention of our readers *particularly* to this fact, is, to prevent them from confounding the contemplated Sermon and its objects, with the course of Sermons preached by appointment of the Bishop, by the Rev. Rector of St. Stephen's Church, for the benefit of the *New-York Sunday School Society*, and which was closed on Sunday evening last, at St. Thomas' Church.

The very liberal collections which have followed the eloquent appeals of the Rev. Mr. Hawks, while they evince the deep interest felt on the subject of Sunday Schools, may, nevertheless, reasonably excite the apprehension, that the appeal to be made on Sunday evening next, by the Rev. George W. Doane, of Boston, in favor of the *General Protestant Episcopal Sunday School Union*, may not be met in that spirit of liberality which the high character of the reverend preacher, and the immense importance and value of that noble institution so preeminently merits. We most heartily rejoice in the late liberal benefactions to that valuable institution—the New-York Sunday School Society—and most deeply should we lament it, if any should make them an excuse for withholding the like liberal contributions to the funds of our *General Union*, whose operations are spread over every part of our Church, and whose ample depository is the source of supply for nearly two-thirds of all the Episcopal Sunday Schools in the United States; which, without such a source of supply, either could not exist, or could exist only in connexion with institutions alien from our Church. Let us not be accused of injustice or partiality, or of transcending the proper limits of our duty, if we should commend the Sunday School Union, as that *General Institution* of our Church, which is in an especial manner entitled to the prayers, the exertions, and the liberal contributions of its pious members. We will close our brief remarks on this subject, by directing the attention of our readers to the following extract from a circular, distributed a short time previous to the last Annual Sermon and collection.

"The special object to which it is designed to appropriate the sum collected on that occasion, is the Stereotyping of valuable and suitable books for the Libraries of the Sunday Schools connected with the Protestant Episcopal Church in the United States.

"We are rejoiced to say, that hitherto the operations of the General Protestant Episcopal Sunday School Union have been eminently successful; yet having attained only the fourth year of its existence, the Society has been able but to *enter* upon the vast field of usefulness which lies open before it in the department of Library Books.

"Preparations are now making for an extensive republication of such a *judicious selection* from the many juvenile books constantly issuing from the press, both in this country and in England, as will, in the estimation of the executive committee, furnish sound and wholesome religious knowledge, and inculcate the faith and practice of the Gospel, as they believe them to be held and taught by our venerable Church. Funds, however, will be required; and we appeal with confidence to the liberality of our fellow Churchmen, whom we cannot suppose to be indifferent to so important an object as the early moral and religious education of the rising generation."

Green Bay Mission.—We have been in expectation, weekly, of an acknowledgment from the worthy Treasurer of the Fund for this Mission, and fear the reason is, that he has nothing in his hands to acknowledge. We do most earnestly hope, that those parishes which have not stirred in this good work, will not further delay. We cannot believe, for a moment, that so good a cause will be suffered to sleep and die for want of effort.

Convention of Massachusetts.—An account of the proceedings of the late Convention, held in St. Paul's Church, Boston, will be found under the head of Ecclesiastical Proceedings. The attention of the Convention appears to have been principally occupied by two highly important resolutions—the erection of Massachusetts into a separate diocese, and the establishment of a Theological School at Cambridge. In connexion with the latter, a resolution, offered by the Rev. Mr. Doane, Rector of Trinity Church, Boston, and adopted by the Convention, strongly expressive of the value and importance attached by the Convention to the General Theological Seminary in this city, was, by some oversight, omitted in the haste of compiling the minutes, as published in the Watchman. It has been transmitted to us by a highly esteemed correspondent; and we proceed to lay it before our readers.

"On motion, *by the Rev. Mr. Doane*, it was resolved that this Convention entertain an increased conviction of the necessity and efficiency of the General Theological Seminary to the prosperity of the Church; and that so far from expressing any unfavorable opinion or want of interest in regard to it by the resolutions adopted in establishment of a Theological School in Massachusetts, made necessary in their judgment by the *peculiar* and pressing wants of the Eastern Diocese, they earnestly commend it to the blessing of God, and will render it their cordial support as one of the most important of the General Institutions of the Church."

[For the Churchman.]

Mr. Editor,—It gave me much pleasure, on being present at the late Confirmation at Newburgh, to see so large a number of candidates for that holy rite—the largest, I believe, with one exception, which the Bishop has as yet confirmed in any one place. This evidence—and it by no means stands alone—of the prosperous condition of that parish, and of the blessing which attends the faithful labors of its worthy pastor, was the more gratifying from recollection of the low state of the parish when the present Rector first entered upon the charge of it. Then, about fifteen or sixteen years ago, there was no house of worship; and it consisted of but about three or four families, and as many communicants. Now it has one of the neatest and most commodious churches in the diocese. The number of communicants reported to the last Convention, was 85, and the late Confirmation was evidence of continued prosperity. This state of things must be highly gratifying to the worthy and faithful Rector—to whom, also, I am informed, all the other churches in Orange county feel themselves under great obligations for his professional attentions to them; when, from time to time, vacancies or other peculiar circumstances have rendered his services to them highly important to their interests.

T.

[For the Churchman.]

The authority of the Rev. Thomas Scott is so often brought forward in favor of extemporary prayer, in family worship, that it is but fair to hear his sentiment, also, in favor of the Liturgy of the Church for that purpose. They are singularly in accordance with the principle upon which Dr. Berrian's Manual was prepared, some years ago, and may serve to remove the scruples, or rather objections as to its use, we have heard from some with whom Scott's testimony is, perhaps, of more avail than the Church's recommendation. Where piety, talents, and sound doctrine unite, extemporary prayer may be both safe and powerful; but this is a rare union, and where either is wanting, a form of sound words is unquestionably preferable. In speaking of the religious arrangements of his family, he says, (Life, &c. New-York, 1824. p. 54.)

"At first, I only used a form of Prayer, from a manual belonging to my wife. After a little time, I read a chapter of the Bible, before the prayer: and as my views of religion gradually improved, I aimed at something more evangelical, and exchanged my Manual for Jenk's Devotion. But had I duly considered the subject, the Common Prayer-Book of our Church, with a little arrangement, would have supplied me with far more suitable words, than any book of the kind I had then seen, or have ever yet seen. Merely, indeed, to read the Common Prayer, as appointed for public worship, must, in general, be both inadequate, inappropriate, and in many things, superfluous, to a family: but a selection of Collects, part of Collects, and extracts from the Litany, varied as circumstances should require, I am now fully convinced, might be rendered, in all respects, preferable to any other forms which have been published."

To the Editor of the Churchman.

Sir,—I wish to call the attention of your city readers to the anniversary meeting of the Missionary Association of Christ Church, to be held in the church on Monday evening, the 27th inst. An important measure will then be brought under consideration, which, instead of proving of interest merely to the Society alluded to, will have a great and general bearing upon the interests of the Church here, and the spiritual welfare of many of our citizens. I allude to the measure—the execution of which, it is contemplated by that association to take into immediate consideration—of establishing, as far as their resources will permit, a City Mission. No one who has ever visited the outskirts of our continually extending city, and witnessed the destitution which the poor experience, of almost every religious privilege—no one who has seen and shuddered at the scenes of iniquity constantly passing in review before him, even in the very heart of our town, and often before our very doors, will doubt the propriety, nay, the necessity, of a measure like this. Not an objection to this plan occurs, in my mind; while arguments in its favor are many and truly overwhelming. I shall not pretend here to discuss the subject, leaving it entirely to those who will become its advocates before the Association.

I hope, Mr. Editor, that the Reverend Clergy of the city and environs, besides those who have consented to speak on the occasion, will, by their attendance on that evening, signify their approval, and tender their hearty co-operation in this act of benevolence and Christian love. And the laymen, too, of every congregation, I trust, will not be backward to countenance an undertaking, which, while it will eventually advance the prosperity of their Church, will purify the morals of their city, decrease the amount of crime, and thus render property and life more respected and more secure.

Yours,

C. M. A.

[For the Churchman.]

### CITY MISSIONS.

A free church, or many free churches, by which those who cannot pay high pew rents might be admitted to the enjoyment of the worship of the sanctuary, and the preaching of the word, has been with many individuals of this city, connected with the Episcopal Church, a subject of frequent conversation and of much painful solicitude. There are multitudes—I weigh my language—multitudes, parents of families, who seldom if ever attend public worship, or in any useful way distinguish the Lord's day from the other days of the week,—whose children would have grown up to be every thing but Christians, but for the blessed influence of the Sunday School. *Many* of these persons once held seats in our churches. They have been reduced: have long *hoped* that they would retrieve their losses and be restored to their former circumstances, but have been disappointed. With the extinction of this hope has perished *almost all* regard for what once was so dear to them—the privileges of the sanctuary. There are *grades* in this large class, to some of which, all our remarks would not apply.—Now the question as to the duty of Christians who have money, to provide for those persons the means appointed for their salvation, is easily decided—but the inquiry as to what *system* or *method* will be most effectual in securing their eternal good, is not of so easy solution. *We* are persuaded that the opening of a *free church* alone is *not* the one. We know of a place of worship to which persons of this class have been repeatedly invited, but in vain. The Gospel must be to them emphatically, as Dr. Chalmers in the following extract expresses it, *a message;*—It must be *borne to them*,—assiduously and affectionately urged upon them;—exhibited within their dwellings in all its holy adaptation to do good to persons *precisely such as them;* and this by *ministers*, authorized, qualified. They must be aided, in repeated visits, in the formation of plans for the introduction of religion into their families; and the carrying it out in all the engagements of their lives. These opinions have been formed in the midst of *observation* of the state of things to which they refer;—they have been fortified by sober reflection and *repeated* observation. And what is the conclusion to which the course of these remarks must lead us? Plainly—that it is our duty;—and the writer would solemnly charge it upon those who have the means;—to provide and send Missionaries;—"ministers at large," as they have been called;—throughout our city, to PREACH THE GOSPEL TO THE POOR; as the single and exclusive business of their lives!

The following extract from a sermon preached by the Rev. Dr. Chalmers, in behalf of the Glasgow City Mission, and copied from the Episcopal Recorder, gave occasion to the present article; for which we beg a place in your useful paper.

Yours, &c.

J.

"The City Mission Society proceeds on the Gospel being a *Message*—not a thing for which people will come to them, but a thing with which they must go to the people. It is true they have not a far way to go, in point of material distance; but in point of moral distance they have as great a space to describe, in many instances, as if they had to traverse oceans and continents, even till they found their way to the farthest outskirts of this world's population. You are aware of the vast extent and population of the parishes in Glasgow. You are aware that a regular minister has neither strength to officiate in full, among the families through the week, nor room to accommodate more than a small portion of these families on the Sabbath. The excellent Society in whose behalf I am pleading—and than which I can truly say that I am not aware of any better entitled to the support and patronage of the Christian public—this Society has undertaken to provide additional laborers, who might enter on the field of so vast and plenteous a harvest. They have now* ten agents in constant operation, whose business it is to enter every house where there is a welcome to encourage them; and few, indeed, are the houses where this encouragement is wanting. There they enter into converse with the occupiers, and urge upon them the care of their children and the care of their own souls—stimulating to the utmost of their power their attendance upon church and their attendance upon schools—addressing them Sabbath after Sabbath in meetings of a more general description—but without neglecting those more special, and select, and household ministrations, by which they can bring the tidings of the Gospel to bear more urgently and more affectionately still on the hearts of a more private auditory. I have read their printed Reports of last year, I have read the letters of the agents, which give information of their proceedings nearly up to the moment in which I am now addressing you. I have heard their conversations, and I can state, without qualification and without reserve, that I know not a likelier expedient under Providence for working a great Christian reformation on a people to whom the word and the ordinances of Christianity have heretofore been in a great measure unknown. Each of these laborers worthy of his hire must be supported. They are now ten in number, though forty or fifty, perhaps, would be required to form an adequate band of laborers for the work. Even as it is, and with 4 hours a-day from each, of incessant attention among the houses of our city peasantry, I should anticipate, by the blessing of God, a great and a gratifying result; and I again refer the case to that munificence which I have often experienced as characteristic of the citizens of Glasgow."

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* The number *has since been* increased to seventy.

☞ On Wednesday, June 22d, the Right Rev. Bishop Onderdonk held an Ordination at St. Thomas' Church, in this city, when the Rev. Henry Gregory, A. B., Deacon, Missionary at Moravia, Cayuga county, was admitted to the holy order of Priests. Morning Prayer was read by the Rev. Thomas Lyell, D. D., Rector of Christ Church, New-York; and the Lessons by the Rev. Lewis P. Bayard, Rector of St. Clement's Church, New-York; and the exhortation delivered by the Bishop. The candidate was presented by the Rev. George Upfold, M. D., Rector of St. Thomas', who also united with Dr. Lyell and Mr. Bayard in the laying on of hands.

Confirmations.—On the third Sunday after Trinity, June 19th, 5 persons were confirmed by the Right Rev. Bishop Onderdonk, in St. John's Church, Huntington, L. I.

☞ The following letter to a gentleman in this city, is from a much respected layman, who has kindly used his efforts to increase the number of our subscribers.

[For the Churchman.]

Rev. and Dear Sir,—I was much pleased in noticing, in a late number of the Churchman, the remarks of the Editor in relation to his "Editorial brethren." They are dictated in a spirit becoming his Christian office, and such, as I trust, shall ever characterise the paper under his control. Were the rules of Christian courtesy and kindness, which the Editor has laid down as his guide in the prosecution of his arduous and responsible duties, more generally adopted and adhered to among those who have the management of religious periodicals, there would be far greater evidence that their labors were directed solely towards the accomplishment of their professed designs—the promotion of "that peace and happiness, religion and piety" which it is the desire of all *Christians* may be established universally.

Though it may be thought by some to be inconsistent with the duties of an Editor—or that few if any occasions exist where it may be necessary or expedient to introduce any topic which might not accord with the particular views of others, I have yet to learn where this principle is enjoined or inculcated by any laws which should govern us in our actions, either as men or as Christians. While true piety should in all cases be the governing principle in an Editor of a religious paper, other requisites are also indispensable; among these should be found a good share of patience and forbearance. But there may be times when to shrink from a *right onward course*, would be a virtual surrender of that cause which he has solemnly vowed to defend. There is a wide difference between an open and manly defence of our doctrines and principles, or those religious opinions which are the result of calm and sober investigation, and the angry remarks and insinuations which too often appear, and which are apparently made through the influence of a spirit partaking more of the unrenewed man than of the sanctified affections of the heart.

The Editor, in the article containing the remarks referred to, very properly names those papers which have bestowed favorable notices upon the Churchmen; but he has omitted *one* which, I think, ought to have been included in the list. I allude to the *Christian Intelligencer*, published in New-York. I have read many articles in this paper which gave me much satisfaction, and led me to form a favorable opinion of the character of its Editor, particularly those in relation to the Churchman, and other Episcopal papers, which manifest very kind and Christian feelings.

The same number of the Churchman, as above, also contains an Editorial notice of the Episcopal Watchman in its new form. I was glad to see this, not only because I believe it appropriate and well deserved, but also on account of the interest which I have felt for the success of that paper—an interest created by a firm belief that it was worthy of the patronage of *all Churchmen, calculated to promote harmony* and good will among us, and to advance, in an eminent degree, the great cause of religion and the Church. It has now entered upon its fifth volume, with increased prospects of usefulness; its former character, I doubt not, will be sustained, and there are important obvious considerations why it should receive a more extensive patronage among Episcopalians, as it doubtless will, especially in its own diocese. The size of the paper is enlarged, its form rendered more popular, and above all, it is afforded at its former *low price*. I believe it to be the *cheapest* paper of the kind we have among us. And here I beg leave to introduce a remark, which, though induced from a recent knowledge of facts in relation to the present case, are of general application. I allude to the want of punctuality on the part of subscribers to religious periodicals in the payment of their subscriptions. This is a general fault; aside from the injustice involved in the thing itself, it subjects the publishers and Editors to inconvenience, perplexity, and oftentimes embarrassment; nay, it tends to paralize their whole operations, and, in a measure, to defeat the very objects intended to be promoted through the instrumentality of the press. It is not to be supposed that the *fault* here spoken of, is *intentional*. On the contrary, it grows out of accustomed habits among men, and which often produce some of the most serious evils of life—*the want of proper attention to what are usually considered small things*. But this *habit*, like many others in their nature, *bad*, and which we are too prone to contract, might with proper efforts be easily overcome, while important benefits would follow. It need not be told what a delicate and unpleasant task it is for an Editor to be *obliged* to harp upon this theme through the columns of his own paper. And knowing, as I do, the evils which too generally exist in relation to this subject, I am often prompted to use my exertions (feeble as they are) for its correction.

In the publication of the Churchman thus far, you cannot have suffered from the effects of the above cause: and I trust it may be the good fortune of those under whose direction it is, to experience them in a less degree than has fallen to the lot of others.

In speaking, as I have here done, in reference to the Watchman, you will not suppose me actuated by any other motive than a desire to promote those general interests in which both that paper and the Churchman are alike engaged. If, in regard to their respective merits, a comparison is instituted, and the latter be objected to (which, from actual knowledge, I can state, in some instances, has been the fact) on account of the price; let the subject receive its proper attention from those who have it in their power to remove the objection; let the right course be adopted, and the right means applied to correct what may seem amiss, viz.: to *increase the number of subscribers*. Our religious papers should be afforded on the lowest possible terms, and yet their conductors should receive a *fair* remuneration; for "the laborer is worthy of his hire." It is not in my power to form any thing like a correct estimate, but I suppose the present patronage of the Churchman is not sufficient to support the establishment; with a subscription, however, as large as that of the Watchman, (and shall it be said of the Episcopalians of New-York, that their zeal and their efforts in a cause like this, are not equal to those of their brethren in other parts of our land?) and a proper attention on the part of subscribers and agents to the remittance of their dues, the paper would be sustained with a *diminished price*. To effect this desirable object as speedily as possible is, I know, the constant aim of those to whom the management of the concern is intrusted: And that it may in due time be accomplished, and the hopes of its friends fully realized, is the sincere wish of

Your friend,
A Layman.

*R———, June* 3, 1831.

Exchange Papers.—Some of the papers upon our exchange list are not received. To what cause it may be owing, we know not; but we have never received more than one or two numbers of the Albion, the Christian Watchman, or the United States' Telegraph. We shall of course discontinue sending the Churchman, where no returns are made.

New Works.—Messrs. J. & J. Harper have just published the Life of Mary, Queen of Scotts, by Henry Glassford Bell, Esq. The frontispiece exhibits a beautiful engraved miniature of Queen Mary.

Messrs. H. & F. J. Huntington, of Hartford, have lately published the Juvenile Lyre, or Hymns and Songs—Religious, Moral, and Cheerful; set to appropriate music; for the use of Primary and Common Schools.

Mr. Elam Bliss, No. 111 Broadway, New-York, has just issued the Infant and Sabbath School Primer; being an Easy Introduction to the Art of Singing; to which is added A Collection of Hymns, set to appropriate music, arranged in a familiar style; for the use of Infant, Sabbath, and Common Schools—by the author of Harmonia Sacra.

Prot. Episcopal Sunday School Society.—We are gratified to find from the acknowledgment of the Treasurer of this valuable institution, that the collections recently made for its benefit, have produced a sum adequate to the extinguishment of its long standing debt. We would remind Episcopalians, however, that there is necessity for a continuance of their liberality to this important object. The Schools are large and flourishing, and require constant supplies of books, which cannot be procured without ample means. We are assured, from the best authority, that the most rigid economy is observed by the managers, and that the means placed at their disposal, will be used to the best possible advantage. Their last and most interesting Report has been extensively circulated, and we trust there are few who will not continue to regard the Society as worthy of their support. Contributions, it will be perceived, will be received at certain places mentioned in the acknowledgment referred to.

☞ C. M. A. in reply to M. L. on Church Music, will be found under the head of Brief Remarker. We are inclined to believe, that the discussion, which has arisen on the subject, will not be without permanent good effect.

Bishop Brownell—Washington College. It will be seen from an additional report under the head of Ecclesiastical Proceedings, that the Convention of Connecticut have made arrangements with the view of relieving Bishop Brownell from his duties as President of Washington College, and enabling him to devote his whole time to his diocesan duties.

Annual Commencement–General Theological Seminary.—The annual public commencement of the General Theological Seminary, of the Protestant Episcopal Church in the United States, will be held in St. John's Chapel, on Friday morning next: the exercises to begin at 10 o'clock. The Clergy of the Protestant Episcopal Church, Wardens and Vestrymen of Churches, Officers and Managers of Education and other Societies of the Protestant Episcopal Church, and other lay gentlemen who may be disposed to join in the procession, are requested to meet at the residence of the Rev. Dr. Berrian, No. 50 Varick Street, at half past 9 o'clock.

☞ The Rev. Clergy of the city and its vicinity, are respectfully requested to give notice, in their respective Churches to-morrow, of the commencement which will take place, God willing, on Friday next. We sincerely hope, that the Christian public will manifest, by their presence on this occasion, a proper degree of interest in the prosperity of this invaluable Institution of our Church.

## Calendar.

June 26—4th Sunday after Trinity. Sermon of the Rev. Mr. Doane, at St. Paul's.
—— 28—Trustees of General Theological Seminary meet.
—— 29—St. Peter.
—— 30—Tennessee Convention—General Protestant Episcopal Sunday School Union meet.
July 1—Commencement of Gen. Theological Seminary.

## DIED.

In London, on the 6th of May, after a few days' confinement with a fever, the Rev. Sutherland Douglas, who left this country in June last, on a voyage for his health.

*Obituary.*—It is with feelings of very sincere regret that we this evening announce the death of the Rev. Sutherland Douglas, son of Alanson Douglas, Esq. of Troy. He died, as we understand, from an attack of fever, on the 6th of May, in London. He had embarked upwards of a year since, with the intention of travelling in Europe for the benefit of his health, having suffered severely from indisposition for several months previously.

* * * * * *

Seldom do men, closing a life at the early age of seven and twenty, leave behind them so high a character for literary attainments and weight of religious influence. His religion illuminated every path he trod, and shed its hallowed influence over every circle in which he mingled. But we must bow before the mandate which cuts short the fondest hopes of friends, who in contemplating the past, looked forward in him to a life of eminent usefulness. His pure spirit has passed away, and he is thus early numbered with Martyn, Christmas, Summerfield, Spencer, and Brainard, whose lives were short in respect of years, but long when we reflect upon the deeds with which they were filled. The painful intelligence was sudden and unexpected by his friends. He had apparently improved in health, and his wife had just received a letter from him, announcing that he should embark on his return immediately after the close of the religious anniversaries in London.—*Com. Advertiser.*

Death of the Rev. Mr. Douglas.—The Rev. Sutherland Douglas, who was well known to many of our readers, and who left this country in June last, for Europe, on a voyage for his health, died in London, of a fever, on the 6th of May, after a few days' confinement. His early removal and loss to the ministry of the Church will be deeply deplored by a large circle of relatives and acquaintances; and by many who were instructed and profited by his pious and devoted services. We know not the birthplace of Mr. Douglas, but his parents have been for many years residents of Troy, N. Y. He graduated with high reputation at Yale College, we believe in 1822. After passing a year in New Haven as a resident graduate, he entered the Theological Seminary at Andover, and after spending a year in that institution, he joined the General Seminary in New York. He was ordained deacon by Bishop Griswold in the spring of 1826, travelled through the Canadas, and the Southern States, and subsequently officiated at Georgetown, D. C., Rochester, N. Y., and Quincy, Mass., where, as in all the places where he was known, his talents, virtues, and piety will long be remembered and cherished. We knew Mr. Douglas intimately, and are filled with bitter regret and sorrow in being thus called to record his early, but we trust, triumphant death. When the youthful soldiers of the cross fall around us, we who remain are admonished to work with diligence and zeal while the day lasts, the works of Him that sent us, for the night rapidly cometh, wherein no man can work.

*Episcopal Watchman.*

## INTELLIGENCE.

### ECCLESIASTICAL PROCEEDINGS.

*Convention of Massachusetts.*—The Convention of the Protestant Episcopal Church in Massachusetts held its annual session at St. Paul's Church, on the 15th and 16th inst. There were present, the Bishop, 22 Clergy, and 27 Lay Delegates. The Rev. Mr. Coit was re-elected Secretary, and the Rev. Messrs. G. W. Doane, A. Potter, J. Boyle, and Thomas Clark, George Brinley, and Henry Codman, Esqrs., the Standing Committee.

The most important subjects acted on by the Convention, were the proposed erection of Massachusetts into a separate Diocese, and provision for Theological Education. With respect to the first, a committee of five reported, that if Massachusetts could be constituted a separate Diocese, with the concurrence and approbation of the other States comprising the Eastern Diocese, and the Episcopal jurisdiction of Bishop Griswold be retained, it would be in the highest degree expedient and proper that such a change take place. Their report elicited an earnest and animated debate, but was finally adopted almost unanimously, and the Secretary directed to communicate the sentiments of Massachusetts upon this subject to the other States composing the Eastern Diocese.

With respect to provision for Theological Education, it was determined after a long discussion, to act upon it immediately; and several resolutions were adopted with *great unanimity*.

A school was established, entitled The Massachusetts Episcopal Theological School, with a Board of Trustees, consisting of six clergymen, and six laymen; the Bishop ex-officio President, and a Board of Visiters, consisting of the Bishops in New England, and the Secretaries in the several New England States. Its location is to be at Cambridge. *Trustees of the Theological School.*—Rev. A. Eaton, D. D., Rev. James Morss, D. D., Rev. G. W. Doane, Rev. A. Potter, Rev. Theodore Edson, Rev. T. W. Coit, Gardiner Greene, Esq., George Brinley, Esq., J. C. Warren, M. D., E. Tuckerman, Esq., Joseph Foster, Esq., Edward A. Newton, Esq.

A committee was appointed, on the subject of provision for the widows and orphans of deceased clergymen, who are to report to the next Convention.

The Committee on the Constitution and Canons, and a form for admitting parishes, made a report, very greatly altering the old Constitution, &c. This will be acted on at the next Convention.

The Convention was in session the greater portion of two days, a longer period probably than it was ever known to have been together before; and manifested an unusual interest in the various subjects brought up for discussion. We indulge the fond hope, that the present, as it is no doubt an era in the history of our Zion, will be long remembered as such, with gratitude and joy. The Parochial Reports seemed to indicate favorably respecting our spiritual prosperity. A new Church, St. Stephen's, Pittsfield, with upwards of thirty communicants, was admitted into connexion with the Convention. Two parishes contributed for charitable purposes upwards of $2300; St. Paul's Church, Boston, $1000; Trinity Church, Boston, over $1300. Of nothing do we stand more in need than of able and devoted young men, who shall enter the ranks of the clergy; and of these we now hope to see a number more adequate to our wants. We therefore thank God and take courage.

*Episcopal Watchman.*

*Convention of Connecticut—Resolutions passed at the last meeting.*—The following preamble and resolutions were offered, and on motion, passed: Whereas it is highly desirable that this diocese should have the benefit of the undivided labors of its Diocesan, and particularly so at the present time, when many of the parishes are destitute of settled ministers: Therefore, Resolved, by this Convention, that while they bear in grateful remembrance the important services rendered to the Church at large by the Rt. Rev. Bishop Brownell, in founding and raising up Washington College to its present state of prosperity and usefulness, they do also express the earnest hope that he will devote his labors exclusively to the pastoral care of the diocese, as soon as a suitable gentleman can be procured to fill the office of President of the Institution, and a competent support for the Bishop shall have been provided by the diocese. Resolved, That Messrs. Beach, Huntington and Boardman, be a committee to wait on the Bishop with the foregoing resolution, and report his decision to this Convention. The committee having performed their duty, reported, That they had received a communication from the Bishop, which, on motion, was ordered to be recorded on the Journal as follows:

*To the Convention of the Diocese of Connecticut:*

Brethren,—I have received your communication, by the hands of Messrs. Beach, Huntington and Boardman, your committee, expressive of your desire that I should withdraw from the active charge of Washington College, and devote my labors exclusively to the pastoral care of the diocese, as soon as a suitable person can be obtained to take the charge of the Institution, and a competent provision shall have been made for the support of my family.

I feel very grateful to the Convention for the kind manner in which they have been pleased to speak of my labors, and entirely concur with them in regard to the expediency of devoting myself exclusively to the charge of the diocese, so soon as the contemplated provision shall have been made.

Thomas C. Brownell.

*Episcopal Watchman.*

*Maryland Convention—Extract from a letter to the Editor.*—"About *forty* clerical members, with several visiters, and a very respectable number of the laity, arrived at Chestertown, on Tuesday evening, when the Church was opened for divine service, under the direction of the Bishop. On Wednesday morning, before organizing the Convention, the Bishop delivered his *primary Charge* to his clergy and laity, in terms which will give a permanent interest to the occasion. He addressed them, with great plainness of speech and decision, but with mildness and meekness; and, in adverting to the principles, that will guide him in the duties of the Episcopate, he expressed an inflexible attachment to the same views of church order, which were held, I believe, by the venerated Bishop Kemp. You will receive this valuable Charge, ere long, *two thousand* copies of which, on motion of the Rev. Dr. Henshaw, of Baltimore, were ordered to be published.

"The proposal to alter the Constitution so as to require only a majority of the Convention, instead of two-thirds, as it stands at present, was lost, the clergy being equally divided, and the Bishop declining to exercise his right to decide the question, by his casting vote. Doubtless it is best, however, that the matter should rest here, as any other mode of election, might not so effectually prevent the rekindling of party spirit. A proposition by Mr. Senator Chambers, to give the Standing Committee power to fill vacancies in their body, was adopted. A Report, ordered last year, and drawn up by a most learned lawyer and sound Churchman of Annapolis, in regard to the right of property in the pews of Churches within this diocese, was adopted, and will be read with interest.—Mr. Magruder has digested the English and American law on this subject, and the report will be found on the Journal. In the expressed opinion, adopted by this Convention, the property of the Church is in the Vestry, as Trustees, who are empowered, to convey a right of *user* only, to those who become members of the parish, and those who finally withdraw from the parish, for whose accommodation the Church was erected, lose the right, which they enjoyed as members, and the Vestry can convey that right to others. The Convention takes the further ground, that even on the supposition of the members having acquired by purchase, any higher property in the pews than this, it is *joint* property, and subjects them to their proportional share of the expenses of the Church. A plan was adopted to secure a permanent support for the Episcopate, that the Bishop may give his unrestricted attention to his diocesan duties. The parishes contribute according to their means, in sums from *ten* to *one hundred* dollars each. A resolution was passed, expressing a lively sense of the importance of Temperance Associations, to the cause of good morals and sound religion.

"As I am only giving a brief sketch, it will be necessary to pass over several matters that will arrest your attention, on the publication of the Journal. I cannot forbear mentioning, however, my gratification in meeting Mr. Spencer P. Judd, a graduate of Washington College, who is a candidate for holy orders, and will be found, it is hoped, among the first fruits, given to the Christian ministry, by that valuable Institution. The importance of that college, and of all other similar seminaries of learning, in our Church, is no where more duly estimated, than in Maryland, more students having been sent thither from this, than from any other State, except Connecticut, and it having been warmly recommended on principle, to Episcopalians in this diocese, in his Address of 1826, by their late Diocesan. An ordination was held on Wednesday, the 3d inst. by the Rt. Rev. Bishop Stone, when the Rev. *Norris M. Jones*, of St. Andrew's Parish, and the Rev. *Christian Wiltburger*, of Rock Creek Church, were admitted to the holy order of priests. The sermon was preached by the Rev. Dr. Wyatt, of St. Paul's, Baltimore, and the candidates were presented by the Rev. Mr. Humphreys, President of St. John's College, Annapolis. The Bishop's Report of Episcopal duties, performed between the 21st of October last, and the 1st of June, gives an abstract, from *forty* Churches visited, of nearly *six hundred* persons confirmed, and several Churches consecrated, during which visitation, he preached *thirty-six* times; and nothing could be more acceptable to the worthy Prelate, than the cordial expressions of gratitude to the Giver of all good, which were made in the parochial reports, from *all* quarters, for the precious results experienced from his labors. It would seem that the prayers of the diocese, for the peace of our Zion, have been abundantly answered; and from all accounts, as well as from my own observation, you may be assured, the attitude of the Bishop before the Church, both in Convention, and during his recent visitation, was one of deep and thrilling interest. He was known to have suffered much from his accidental and serious injury, soon after his consecration, and from subsequent disease, but to have undertaken this arduous tour of duty, while imperfectly recovered, through a strong desire to delay its discharge no longer. Indeed, one might gather from his appearance, with a face pale and emaciated, but with an eye beaming with devotion, a welcome view of the spirit that we seek in an apostle, which, I doubt not, would carry him to die with Christ, if need be, for the furtherance of the Gospel. He seemed to know nothing save Jesus Christ and *Him crucified*, while engaged in dispensing the Word of Life, though the effort left him exhausted, when he had retired from the pulpit. He has a most engaging manner, animated by much earnestness of feeling, that gave him the affectionate air and authority of a parent, and it is my fervent payer that God will grant to this part of his vineyard, a long continuance of the labors of our chief steward.

"The session of the Convention, was marked also by much of a religious character, and large congregations, at every recess, were collected, to listen to the preaching of the Gospel. Sermons were delivered, successively, by the Rev. Messrs. Humphreys, Spencer, and Brooke, and the Rev. Drs. Henshaw and Wyatt; and on Wednesday morning, soon after dawn, the Bishop held an extra service, and, by a *word in season*, as well as his *excellent example*, he urged the brethren to resolve that they will devote themselves to the *labor* of the cause of Christ, and to *faint not*, knowing that their sufficiency is of God. A number of clergymen are wanting, to supply some very good parishes now vacant; and more missionaries are called for loudly, to rebuild the waste places of several generations. A deep conviction is felt by many, of the instant necessity of educating young men of piety and worth, for the ministry, to meet our own wants; and a Committee is engaged in devising some plan, for the more efficient operation of our Missionary Society. From the general prevalence of good feeling and Christian forbearance, manifest in the Convention, the friends of the Church have great cause to be thankful for the gracious goodness of the Chief Shepherd of our souls, shown to His people, during the year past, and we feel that we have multiplied encouragements to hope for richer blessings, during the year that is to come."—*Episcopal Watchman.*

CONFIRMATIONS.

On Wednesday, the 25th of May, eighteen young persons were confirmed in Gambier, Ohio, by Bishop Chase.—*Episcopal Watchman.*

*Death of Mr. Abernethy.*—A Dublin paper, of the 21st of April, says, this celebrated surgeon, who had been long seriously indisposed, died at his seat at Enfield, at half past 4 o'clock on Wednesday afternoon.

*Episcopal Watchman.*

*From Calcutta.*—Remains of a temple had been discovered in the interior of New South Wales, which, it is supposed, was of Hindoo origin.

The first number of a new weekly periodical, entitled "The Reforme," conducted by natives, and written in the English language, is very favorably noticed in the India Gazette.

*Onondaga and Cayuga Counties.*—The Missionary Association of these counties, met in Christ Church, Manlius, on the 11th ult. Before proceeding to business, prayers were offered, consisting of selections from the Liturgy. N. P. Randall, Esq. on taking the Chair as President, addressed the meeting in some very interesting, forcible, and pious remarks. The business of the Association was then attended to, in a manner very gratifying to all present; and the prospect of usefulness to religion and the Church, through this small beginning, is encouraging. This meeting was more numerously attended than any one of the kind, that we have seen, in the western part of the state. A large and attentive congregation attended in the evening, when divine service was performed by the Rev. P. Dyer, the Secretary, and a Sermon was preached by the Rev. Mr. Rudd.

*Aub. Gospel Mess.*

*Acknowledgments.*—The Treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, gratefully acknowledges the receipt of the following sums, viz:

| | | |
|---|---|---|
| From the first Male Association of St. Paul's Parish, Baltimore, and to aid the erection of the church at Green Bay, per Rev. Dr. Montgomery, - - - - - - | | $50 00 |
| " The First Female Association of St. Paul's Parish, Baltimore, for the use of Green Bay Mission. per Rev. Dr. Montgomery, - - - - - - - - | | 150 00 |
| " Missionary Association of St. Ann's church, Brooklyn, N. Y. per. Rev. Charles P. M'Ilvaine, as follows— - - - - | | |
| General, | $248 25 | |
| Domestic, | 74 50 | |
| Foreign, | 25 00 | |
| Green Bay, | 20 00 | 367 75 |

## ANNUAL SERMON.

At St. Paul's Chapel, in this city, at 8 o'clock on Sunday evening, (to-morrow,) June 26th, the Rev. Geo. W. Doane will deliver, by Divine permission, a Sermon before the Managers and friends of the General Protestant Episcopal Sunday School Union. A fund to be applied exclusively to stereotyping the Society's works, was created at the last annual meeting of the Board of Managers: for *its* benefit, a collection will be made on this occasion.

## ANNIVERSARY MEETING.

At the Sunday School rooms attached to St. John's Chapel, in this city, will be held on Thursday, June 30th, at 5 P. M., the Annual Meeting of the Board of Managers of *The General Protestant Episcopal Sunday School Union.* The Annual Report of the Executive Committee will be read at this meeting, and the usual business transacted. All clergymen of this city, having schools in connexion with this Union, are entitled to a seat in this Board; as also, the *honorary* managers, and patrons of the Institution.

J. V. Van Ingen, *Secretary.*

June 18.

## LEGATEES OF BISHOP RAVENSCROFT.

Messrs. John Buford and Ebenezer Hepburn, of Virginia, and the Rev. H. M. Mason, of New-Jersey, are the only Legatees of Bishop Ravenscroft to whom copies of his works have not been forwarded, agreeably to the directions of his executors. A communication giving directions as to the manner of forwarding their copies, from these gentlemen respectively, is requested; to be addressed to the Rev. J. V. Van Ingen, 46 Lumber st. New-York.

June 11.—3t.

ACKNOWLEDGMENTS.

The Treasurer of the "New-York Protestant Episcopal Sunday School Society," gratefully acknowledges the receipt of the following collections, after a Sermon in the respective Churches by the Rev. F. L. Hawks:

| | | |
|---|---|---|
| May 30, | Collection in Trinity Church, | $265 08 |
| June 6, | do. in St. John's Chapel, - | 233 65 |
| | N. B. Included in the above was the value of a gold ring. | |
| 13, | Collection in Zion Church, - - | 91 00 |
| 20, | do. in St. Thomas' Church, | 155 28 |
| Since received, | | |
| | Contribution from Mr. L——— - | 3 00 |
| | do. from two gentlemen, - | 2 00 |
| | Total, | $740 01 |

Geo. C. Morgan, No. 353 Pearl-Street.

*N. B.* As many of the members of the different congrations were undoubtedly prevented attending on the above occasions, such are respectfully reminded that their contributions will be received by the Treasurer, at No. 353 Pearl-street; by the Secretary, No. 127 Broadway; or at the office of the Protestant Episcopal Press.

The subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of the following sums, viz:—

| | |
|---|---|
| From Mr. Cyrus Curtiss, of Hudson, - - | $5 00 |
| " Mr. James Mellen, of do. - - | 5 00 |

being contributions to the "*Stereotype Fund*" of the Union.

And also, to connect the Sunday School of Grace Church, Jamaica, Long Island, - $2 00

Floyd Smith,
No. 12 Maiden-Lane.

*List of letters received at the N. Y. P. E. Press, during the week ending June 22.*

Rev. Lucius Smith—H. & E. Phinney & Co.—G. Starkweather—R. T. Thom—William M. Morrison—M. M. Green—Charles Jones—A. Kinney—Rev. R. W. Goldsborough—Rev. Samuel Fuller—Stimpson & Clapp—Rev. R. F. Cadle, 2—Rev. D. Babcock—Rev. W. D. Cairns—W. C. Lord—Rev. C. Stebbins—Rev. W. Shelton*—P. E. F. M'Donald†.

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* Papers have been regularly forwarded.

† Mr. M'D. will oblige us and secure his object by communicating *his residence*.

## NEW PUBLICATION.

Help to Family Instruction and Devotion.—A valuable work for this object, by Bishop Sumner, of Chester, England, is now printing by the New-York Protestant Episcopal Press. It is the first volume of a series of Expository Lectures on the New Testament; and includes St. Matthew and St. Mark.—Its form will be that of a duodecimo of about 400 pages.

*June 22.*

VALUABLE RELIGIOUS TRACTS.

The M'Ellen Family;—and by the same author—Memory's Tribute,—including "The Baptism;—and a Family in Eternity; also—The History of a Pocket Prayer Book;—and a Farmer's Narrative of his conversions;—constantly for sale at The Press Buildings—No. 46 Lumber-street.

NEW-YORK

## PROTESTANT EPISCOPAL PUBLIC SCHOOL.

*Buildings, corner of Varick and Canal-street.*

This old and most useful Institution is now open for the reception of scholars. Its objects are to extend the advantages of education to the children of the poor; and to combine religious with secular instruction.

The terms of admission to the privileges of the School, are the payment of a very moderate sum per quarter, remissible by the Superintendent, at his discretion; and a strict compliance with regulations prescribed by the Board of Trustees.

Application for admission should be made on Monday morning of each week, before the hour of 10 o'clock. Scholars will, however, be received upon the other days of the week.

The ordinary branches of a common English education, are taught in the several schools, including Grammar, Arithmetic, and Geography.

The departments of the Institution are,

1. A Male Elementary School, under the charge of Mr. Francis Windsor, late a teacher in one of our public schools of this city, for children over 7, and under 14 years of age.

2. A Female Elementary School, under the charge of Mrs. Ann Jones, with an assistant.

3. A Primary, or Infant School, not yet ready for the reception of scholars; to be conducted by a female teacher and an assistant, upon a modification of the Infant School system in common use. Due notice will be given of the opening of this department.

The Reverend the Clergy of the Episcopal Church in this city, the Superintendents of Episcopal Sunday Schools, and persons generally, who are interested in the extension of the blessings of Christian and secular education, will, it is presumed, cheerfully embrace the opportunity of securing this most desirable object, now offered, by introducing to the schools such children as they may know to be proper subjects for the enjoyment of their privileges.

Divine Service, at which all the children attached to the School are required to attend, and at which it is desirable that as many as possible of their parents should be present, is held in the Chapel of the Institution regularly on Sundays.

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*New-York, June 17th,* 1831.

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*May,* 1831.—tf.

[For the Churchman.]

### THE PRAYER BOOK'S ADDRESS.

The heart impure, must ever
Flee from this holy book;
The unchaste eye, must never
On these bless'd pages look.

But if that eye can sorrow,
That heart detest its sin;
Then both from me may borrow,
The balm that heals within.

Come, take me, wisdom's friend;
Nor fear the swelling sigh;
With me in rapture bend,
And raise the suppliant eye.

O! kneel, for God is waiting,
To hear thy ardent prayer;
The Heavenly hosts are plaiting,
Thy crown of glory there.

The Saviour now is ready
To banish all thy fear,
To make thy heart more steady,
To dry the falling tear.

The Spirit, too, is willing
To speed thee on the way;
Thy soul with light is filling,
'Twill brighten into day.

The crown shines bright above thee,
The harp is strung on high!
O! let these pages move thee—
With lip and heart draw nigh.

Thy prayer will soon be wafted,
To holy ears above!
Thyself wilt soon be grafted,
Upon the "Vine" of Love!

Zion.

## CHURCH PRINCIPLES.

### WORKS ON EPISCOPACY.

The following judicious remarks, from the pen of *Bishop Onderdonk, of New-York*, compose *the Preface to a Collection of Works on Episcopacy*, which have recently issued from the Protestant Episcopal Press, New-York.

A short *extract* from this Preface, was given in an article in the preceding number, furnished by an esteemed correspondent. We consider the *whole* as too important not to find a place in our pages, and therefore publish it, in the hope that it may call the attention of some of our readers to the valuable works to which it is appended.—*Protestant Episcopalian.*

"This republication of the Works of Drs. Bowden and Cooke, was suggested by the appearance of a new edition of the Rev. Dr. Miller's 'Letters concerning the Constitution and Order of the Christian Ministry,' which had occasioned the strictures of the above-named authors. To this new edition, Dr. M. prefixed a 'Preliminary Letter,' which, although containing nearly fifty octavo pages, throws no other new light on his argument, than such as may flow fiom an effort to enlist in its favor the passions and prejudices, rather than the sober conviction of the understandings, of his readers. On some of the assertions, denunciations, and sophisms, with which the 'Preliminary Letter' abounds, it may be proper here to say a few words.

"The present writer has no recollection of ever having seen any thing so very like the denial of salvation to high-churchmen, so called, as in this portion of Dr. Miller's writings. Addressing his Presbyterian brethren, he uses these words: 'So far from being doubtful whether you may be saved out of the Episcopal Church, my deep conviction is, that *the danger is all the other way;*' that is, that being *in* the Episcopal Church, is exposure to the danger of *not* being saved. The Doctor proceeds, however, to qualify this semi-anathema in favor of a portion of the Episcopal Church, of which he takes great pains to bespeak the good will—'that there is REAL DANGER[*]—not in being found in an Episcopal Church, as such; for there, I have no doubt, there may be as ardent piety, and as precious, well-founded hopes, as in the Presbyterian or any other: but REAL DANGER in being found in an ecclesiastical enclosure, in which the high-church doctrine, with all its usual spirit, and accompanying errors, form the prevalent system.'[†] The credit of candor, at least, must here be awarded to the author. He is deeply convinced that high-churchmen are in real danger of everlasting perdition; and, therefore, warns his brethren to beware, as they love their own souls, of coming within their ecclesiastical enclosure. Dr. Miller gives us to understand, in this letter, that he admits that there may be a connexion between the gross bigotry and unchristian intolerance, even of high-churchmen, and honesty and sincerity of heart; and surely he ought not himself to be shut out from a similar exercise of tender mercy. And although he scarcely authorizes a hope that this honesty and sincerity may be an effectual extenuation with our gracious Judge, I am sure that there is not a high-churchman who will not delight to exercise that hope towards even the severest of his censors.

"Against the real danger to their souls of being high-churchmen, or of even being found within the enclosure of such wicked men, the Doctor very naturally uses much warmth in guarding his brethren, sometimes by entreaty and exhortation, but more frequently by endeavoring to heighten their holy abhorrence of the abomination. The catalogue of offences laid to the charge of high-churchmanship, is neither short in dimensions, nor light in character. And as an example of the effect which a correct view of its principles and policy should have, he avows the magnanimous and Christian 'intention to hold it up to public odium, whenever' he has 'occasion to speak of it.'[‡] Perhaps the unfortunate objects of this indignant resolution may derive some comfort from the reflection, that they are not the first 'sect' that has been 'every where spoken against.'[§] Nor will they be insensible to the gratitude due to Him, by whose judgment alone they think it a great matter to be judged, that He has not imparted his prerogative of knowing the heart, to the censor who presumes to look into their motives, and ascribe to them 'a spirit unworthy of the Christian name.'[‖] For such railing, it is to be hoped that high-churchmen will have no railing to give in return; but will cherish the feeling which genuine Christianity prompts towards those (it is to be hoped not many in number) who thus revile them.

"The few passages in the Preliminary Letter, which approximate to any thing like argument, and some of the many which rise no higher than mere denunciation, the reader will find amply refuted in the following pages. On some points, however, it may not be amiss briefly to remark.

"How far Dr. Miller's denying the charge of misquotation from the Fathers, is consistent with facts, will appear from the work of Dr. Cooke, republished in these volumes. To this work, the reader who would obtain correct information on the important question agitated, and see Dr. Miller's strange mistakes corrected, in a spirit worthy both of a Christian and a philosopher, and with a knowledge of the subject, gained by extensive and laborious reading, is particularly referred. This work, and its worthy and intelligent author, have, indeed, been made the objects of a disingenuous and flippant attack, in an article in the 'Biblical Repertory and Theological Review,' published under the auspices of the Presbyterian Theological Seminary, at Princeton, N. J. The attack has been manfully repelled, in an 'Answer,' by Dr. Cooke, strengthening his claim to respect and confidence for a thorough knowledge of his subject, and for the cool, dispassionate, and truly Christian manner in which he treats it. It is delightful to see such eminently respectable and talented laymen stand forth as the champions and defenders of religious truth.

"Dr. Miller's formal declaration, 'I have endeavored to make my quotations from the *Fathers*, and other writers, with all the fidelity of which I am capable,'[*] is, of course, entitled to full credit. The question, then, to be settled by an appeal to the *facts* adduced by Drs. Bowden and Cooke, is made by Dr. Miller himself to be, *Of how great fidelity is he capable?* And there can be little doubt, that with all the Doctor's honesty of intention, his prejudices on the subject led him to glance carelessly over many 'a folio page,' and to fix his eye only on the 'half a dozen lines' which had 'any direct bearing on the *purpose* of the extract.'[†]

"Whether the reader can agree with Dr. M., that the least warrant for prelacy cannot be found in the word of God, he will perhaps be better able to judge, after the perusal of these volumes, especially the tract entitled 'Episcopacy Tested by Scripture.' On this main point, therefore, it is unnecessary to say any thing here. It must be obvious, however, to every one who reads pages xii. xv. of the 'Preliminary Letter,' that the Doctor has furnished most conclusive arguments in favor of those views of religion which have been termed mystical, and are independent of any external observances, rites, and ordinances. He who would be pious without the observance of the Lord's day, of public worship, and of the sacraments—who would discard every thing like a ministry among God's people—and who would seek heaven in the way pointed out by the most disorganizing spirit of enthusiasm, will find no less respectable a sanction than the course of argument adopted by Dr. Miller, under the first of his eleven heads of charges against high-churchmen. The 'directions' given in Scripture to 'inquirers after the way of Christian obedience and hope,' *as culled by Dr. M.*, make no mention of any church, ministry, sacraments, or worship; except by an interpretation of the phrase, 'the washing of regeneration,' which the Doctor would not probably admit. It is no answer to this, that the duty of obeying God's commandments has a due place given to it in this summary. For if infant baptism, and the observance of the Lord's day, for instance, are supposed to be included within the requisition of such obedience, the Doctor's own ground is forsaken, by admitting, as of obligation, points no otherwise 'distinctly presented or maintained in the New Testament,' than by fair inference, and the operation of the sound rule of interpretation afforded by the generally received principles and practice of the *Primitive Church.*[‡] And the candid reader is referred to these volumes in support of the proposition here fearlessly advanced, that episcopacy is even more distinctly presented and maintained in the New Testament, than either infant baptism, or the observance of the Lord's day; and has, equally with them, the strong bearing of the above-mentioned rule of interpretation, in favor of the fact of its being ordained of God, and binding upon men.

"Whatever there is of connexion with the real question at issue, in Dr. Miller's second head of what he calls argument, is amply discussed by the writers in these volumes. His reference to the comparative powers of baptizing and ordaining,[§] amounts just to this, that the apostles must have had equal powers with their Lord, and equal authority to ordain and send forth ministers, because they had the right to baptize.

"Under this head, also, the Doctor fairly gives up the point, that ordination by a presbytery, or any ordination at all, is necessary to constitute a minister of Christ. He maintains, that even if we could prove the fact, that *episcopal ordination* is scriptural and primitive, it will not follow that it is of permanent obligation. Only substitute, in this proposition, the words *Presbyterian ordination*, or the simple term *ordination*, and the Doctor's argument furnishes a conclusive reason why the Congregationalist, who has had no other ordination than from his people; or the mystic, who pretends to no other warrant for preaching the Gospel, than his own conviction of being sent, should be hailed by him as a brother in the ministry, and recommended to his communion as duly authorized to serve among them in the word and ordinances.

"A smile would not be much out of place, on reading Dr. Miller's grave assurance to his Christian brethren, that 'the first reformers of the Church of England, were substantially Presbyterians in principle.'[‖] These venerable men, and those immediately succeeding them, have ample justice done to their sentiments in these volumes; on which point, the reader will find the most enlightened and satisfactory information in the works of Dr. Bowden. One remark, however, here forces itself upon the present writer.

"'The first reformers of the Church of England,' says Dr. Miller, 'were substantially Presbyterians in principle.' Now what evidence did they give of their Presbyterianism? In what could they have declared their principles more deliberately, and under a more solemn sense of responsibility, than in their official ecclesiastical acts, and especially in appointed forms of address to the Deity? What, under these circumstances, were their declarations? Such as these: 'It is evident unto all men, diligently reading holy Scripture, and ancient authors, that from the apostles' time, there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons.' Presbyterianism maintains that there was, in the apostles' time, but *one* order of ministers. 'No man shall be accounted, or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he hath had episcopal consecration or ordination.'[¶] Presbyterianism considers it unscriptural and bigoted to insist on episcopal orders.—'Almighty God, who, *by Thy Divine Providence*, hast appointed *divers* orders of ministers in Thy Church.'[*] 'Almighty God, who, *by Thy* Holy Spirit, hast appointed *divers* orders of ministers in the Church.'[†] Presbyterianism maintains that but *one* order of ministers was divinely appointed. 'Almighty God, who didst inspire thine apostles to choose into the order of *Deacons* the first martyr, St. Stephen, with others, mercifully behold these thy servants, now called to the *like office and administration*.'[‡] The office and administration to which the persons in whose behalf this solemn address is made to the Deity, are called, is that of *Deacons*, as a grade of the ministry, with the power of preaching, baptizing, and performing other pastoral functions. The reformers of the Church of England, therefore, maintained this view of the office of Deacons, and believed, that into such an office, St. Stephen and the rest of the seven Deacons, were chosen by Divine inspiration. Presbyterianism maintains that Deacons are only lay-officers, having no part nor lot in clerical functions. And yet we are told, that these reformers were 'substantially Presbyterians in principle.' A great blessing would it be to the Christian world, if such Presbyterians abounded more and more. The highest churchman could not go beyond them, in urging the claims of episcopacy. If ever those claims amounted to the *jus divinum*, they did in the teaching of these reformers, and they do in the standards which the Protestant Episcopal Church has received from them. To borrow, in part, the language of the late excellent Bishop Ravenscroft, higher than the source to which the English reformers, and the standards of their Church, attribute episcopacy—none need attempt to carry it, and lower than this origin, none who know the true grounds on which the reformers and the Church stand in this matter, will degrade it.

"Dr. Miller is certainly welcome to any advantage his cause may gain from the unworthy artifice of applying to the great and good men who conducted the English Reformation, the epithet, designed to be odious, of '*Court Reformers*,' repeated four times in two pages;[§] and the insinuation connected with it, that they sold their consciences to their prince, and served their king with twice the zeal they served their God. Fortunately, however, an argument so fraught with satisfaction to the Papist, is triumphantly refuted by the impartial voice of history. Most of the leading reformers, it is well known—Calvin, Luther, Knox, and others, never objected to lean upon the civil arm, where it was disposed to favor them. It was the general sentiment of the age, that religion not only might, but should, be supported by the state; and because, in their holy struggles for reform, good men found protection in the civil arm, is the enemy to be abetted by our allowing that they unworthily sacrificed a sense of right and duty to a desire to please and keep in favor with the ruling powers? No unbiassed and impartial examiner of the subject, will come to that conclusion. It may be an adroit method of creating prejudice, but can hardly comport with the dictates of truth and soberness. The godly puritans, so lauded by Dr. Miller, showed *their* sense of the propriety of having a court-church, when, for a time, they triumphed over that Church which these 'court reformers' had established.

"Nor is any thing like a fair view of the subject given by Dr. Miller, in his efforts to impress his Christian brethren with the idea, that while these time-serving 'court reformers' were modelling their Church, rather according to man's device, than the precepts and authority of the word of God, the puritans (godly men) were for meekly following the Scriptures. The truth is, the Church of England reformers, partaking in the general sentiment of the age, in favor of a union of a Church and State—a sentiment held by Presbyterians as well as Episcopal reformers, and to this day acted upon by the Presbyterian Church of Scotland—and aware, as every one acquainted with the subject must be, that besides the great essentials of the Christian Church, which are laid down in Scripture, there must be, in every organized ecclesiastical body, a variety of minor provisions, to be determined by the duly constituted officers of that body, maintained that *these* things might be regulated by the laws of the land; and provided the above-mentioned *essentials* were maintained, and communion with that branch of the Church thus involve no sacrifice of conscience, all good citizens should hold themselves bound by the laws in those minor matters. But the puritans, seeing that the then existing laws did not exactly meet their views, manifested, as many a restless subject of law has since done, a marvellous great reverence for Scripture, maintaining that without the express warrant of a text from the Bible, no act, even in common life, should be performed; much less in any matters relating to the Church. Any degree of elegance in a place of public worship, any solemn setting of it apart, any peculiar dress in the clergy, and any matters in the order of Divine service, or in the conducting of ecclesiastical affairs, not required in Scripture, they ranked among those things with which, for conscience sake, they could not comply. And this circumstance, in connexion with the belief of the friends of the established Church, that the public authority might act in such cases, is worked up into the devout attachment of these puritans to the Scriptures, and the ungodly preference for man's authority, on the part of the court reformers.

"It may be some consolation to the '*very small sect*,' whom Dr. Miller brands with presumption, for thinking that the truth is not always with the many; and that numbers are not always evidence of right, to recollect that there was a time when the state of Christianity led to the proverb, that the world was on one side, and Athanasius on the other. This potent argument, however, of the Doctor's, is gradually growing weaker. The small sect is increasing in size, and is not a little indebted for this blessing, under the great Head of the Church, to the inquiry which the good Doctor himself, and its other opponents have, from time to time, excited and kept alive. Instead of the pigmy being crushed by its gigantic adversaries, their opposition has fallen out rather unto the furtherance of its cause. It has ever derived, and ever will derive, benefit from the discussion which the mighty ones around it may condescend to bestow upon its pretensions. For the love they bear to the Gospel—and though Dr. M. may not believe it, it is to be hoped that all his Christian brethren will not deem it impossible, that even high-churchmen have some remaining affection for the Gospel—the members of that little sect always regret to see any unchristian arts or tempers brought into controversy; but they never can object to a full and free discussion of its claims, from any apprehended injury to their cause.

"It is far from the writer's wish or design to say any thing that would wear the appearance of unkindness or discourtesy; but really it seems difficult to find a term that might not be misconstrued into such a design, to apply to the strange manner in which Dr. Miller has allowed himself to write in the sixth and three following general divisions of his Preliminary Letter. The time has gone by when the mass of readers are to be taken by the artifice of representing the Episcopal Church as savoring of popery, and as unfriendly to the free institutions of our country. Every man acquainted with the subject, knows that this is not so; that many of the ablest and best champions of the Protestant cause, have belonged to the ranks of the highest Churchmen; and that in the same ranks are to be found many of the most enlightened and devoted friends of our republic.

"Whatever there is of reason rather than rant, in what Dr. M. says of 'some wonderful influence flowing from the hands of a diocesan Bishop,'[*] is another instance in which he strengthens the cause of those who would separate religion from all requirement of ordinances, and of a ministry. For if ordinances are a part of Christian obligation, and if the separation of a distinct order of men to the work of the ministry, is of God, the Doctor's remarks apply to every definite practical shape in which these principles can be put. If men are to partake of ordinances, and every man is not authorized to administer them to his fellow, all this fine flourishing about "some wonderful influence flowing from the hands of" an ordainer, is out of place; and the wild enthusiast, who would discard both ordinances and ministry, may make his best bow to the Doctor for helping on his cause.

"The rhapsody into which Dr. M. has run out in imputing to high-churchmen a *totally unjust* view of their doctrine of baptismal regeneration, and in the equally unjust attributing to them of the popish error of the *opus operatum*, will probably have its effect upon the men of low and little minds, who think they can never do a better service than by traducing the Episcopal Church; and any credit which may be gained by offering them an encouragement which has no foundation in truth, is certainly welcome where it is due. The better sense of the community, however, and its more Christian feelings, are aware of the injustice of the procedure, and are daily giving the most substantial proofs of confidence in the communion, whose principles are thus assailed and distorted.

"To all that the Doctor says under the head of the *uncharitableness* of high-churchmen, about their denying salvation to all without the pale of their own communion, and setting up an indissoluble connexion between that glorious gift of God, and the ordinances and ministry of the Church, there is a short and easy answer—*It is not true.* In his partial knowledge of the subject, or in the strength of that prejudice which may warp even honest minds, he may not, and doubtless does not, see its contrariety to truth. The well-informed and unbiassed portion of the community, however, of all denominations, know that it is not true; and that any comparison of relative uncharitableness between churchmen—ay, high-churchmen, too—and others, will certainly not be unfavorable to the former. It is too late in the day for such representations to have their fully intended effect. Whether in the exercise of the kindest and best of the Christian graces, or in the zealous and faithful exposition of evangelical doctrine, or in the uncompromising requirement, and most lovely exhibition, of vital personal piety, the brilliant career of two recently departed, warm, decided, and fearless advocates and defenders of high-church principles, have left splendid evidences of the groundlessness of the common place traduction of those principles to which Dr. Miller has not been unwilling to lend his sanction. In the lives, the deaths, the labors, and the works, of Hobart and of Ravenscroft, the *truth* on this subject has a practical and conclusive illustration, to which the community is not, and will not be, insensible.

"Dr. Miller, under his tenth general head, professes to find it very *painful* to enter on the ungracious task of trying to make it appear that Presbyterians are more godly than their Episcopal neighbors. It can be no mitigation of the pain, that it is incurred in a work little creditable to the Christian character, hardly accordant with the precepts of the Gospel; and not even promotive, in judicious minds, of the argument in whose behalf he has stooped to its execution. It is of little consequence to the Churchman, to be judged by man's judgment. There is one that knoweth him, even God. Let him leave to those who can enjoy it, the satisfaction of saying, God, *I thank thee that I am not as other men.* Be he satisfied, if he can find a gracious ear opened to that petition of every one who would judge himself rather than his neighbor, God *be merciful to me a sinner.*

"Not that he need shrink from standing the comparison, if others choose to institute it. He knows that a disfigured face is not always the index of a right heart; nor long prayers a proof of a devout spirit. His Saviour has told him that Lord, Lord, may be the importunate cry of many a one who falls far short of the faithful doing of the will of God; and that many wonderful things may be done in the name of Christ, where there is no Gospel ground of hope of acceptance with Him. He knows, for he sees, that much of the moral defection of jesuitry may be transferred to Protestant ranks; and the sorest injury done to the cause of true piety, and social and domestic duty, by *means*, having for their professed end, the glory of God, and the good of souls. The principle of compounding for favorite sins, by great zeal against others, has a much more substantial existence than merely in the fancy of the shrewd and witty poet. The Churchman, therefore, leaves all judgment with his Maker; and instead of asking whether there be few that be saved, and who they are, is mainly anxious that himself may be found humbly striving to enter in at the straight gate.

"In conclusion, the writer would bespeak for these volumes, the reader's candid perusal. The works which they contain have already done much good. The first two of them especially, have removed the prejudices, enlightened the minds, and changed the views, of many honest inquirers for the truth, and brought many valuable acquisitions to the Church in whose behalf they plead; and the last, in its yet brief existence, and limited circulation, has elicited an attention and an approbation rarely equalled in so short a time. It is thus characterized in a letter from a pious and venerable clergyman: 'I have lately received a pamphlet, '*Episcopacy Tested by Scripture*,' with which I am much pleased, for I have read it with attention. The calm and placid manner of the writer reminds me of Bishop Hickes, and others, who, I always thought, wrote, not to overcome, but to inform; not to repel, but to conciliate. He appears to possess a clear head, and a full acquaintance with his subject. God grant that his pen may be left for further use. I know not the writer.'[†] The reader will find these encomiums perfectly just.

"Let none give way to the erroneous view of the subject of these volumes, that it is of little importance, and hardly worth the trouble of investigation. This view of it, is one of the means adopted to check that inquiry, from which the Episcopal cause has never failed to gain advantage. The subject is, in fact, of vast importance, connected with the whole scheme of salvation revealed in the Gospel. For if God has appointed sacraments and ordinances as means of grace and salvation, and committed their administration, not to every man, but to a ministry of his own appointment; it follows, that, *as his constituted means*, they must be had at the hands of *His constituted ministry*. The question discussed in these volumes, is, *Where is this ministry to be found?* Every man is not a minister. Who is? A B receives the Sacrament of the Lord's Supper at his pastor's hands. Why may not the favor be reciprocated, and A B become the administrator to the pastor? He brings his child to his pastor for baptism. Why not carry it to any other neighbor, or baptize it himself? The answer is given in these volumes, from a full and clear view of the bearing upon the subject of all the means of correct information which may lead to a right understanding of religious truth."

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[*] Here, and in the same words below, the emphatic capitals are the Doctor's own: expressive, no doubt, of his "deep conviction" of the awful magnitude of the danger.

[†] Preliminary Letter, pp. 49, 50.

[‡] Prelim. Letter, p. 51.

[§] Acts xxviii. 22.

[‖] Prelim. Letter, p. 53.

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[*] Prelim. Letter, p. 7.

[†] Ibid.

[‡] Of this rule of interpretation, Dr. Miller makes very proper and satisfactory use, in his 'Letters on Unitarianism.' A reference to this fact reminds the writer of a singular instance of the different views which the same mind will take of the same subject, under the influence of different wishes aud purposes. Dr. Miller quotes Ignatius, both in his 'Letters on the Ministry,' and in his 'Letters on Unitarianism.' His quotations, however, are accompanied with remarks, differing very essentially in their legitimate spirit and bearing, in the cases respectively.

*Letters on the Ministry.*

'That even the *Shorter Epistles* of Ignatius are unworthy of confidence, as the genuine works of the Father whose name they bear, is the opinion of the ablest and best judges in the Protestant world.'—*First ed. p.* 140.—*Second ed. p.* 90.

*Letters on Unitarianism.*

'The great body of learned men, consider the *smaller* Epistles of Ignatius, as in the main, the real works of the writer whose name they bear.'—*p.* 122.

[§] Prelim. Letter, p. 17.

[‖] Prelim. Letter, p. 18.

[¶] Preface to Ordinal in Book of Common Prayer.

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[*] Collect in "Ordering of Deacons."

[†] Collect in "Ordering of Priests."

[‡] Collect in "Ordering of Deacons."

[§] Prelim. Letter, pp. 20, 21.

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[*] Prelim. Letter, p. 31.

[†] The tract was first published anonymously.

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THE NEW-YORK

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